Ann M Conkling

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Sabbath

School

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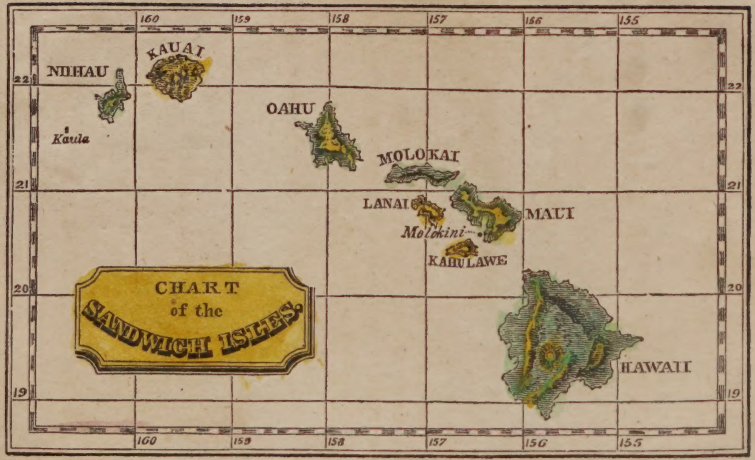
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of the
SANDWICH ISLES.

HISTORY

OF THE

SANDWICH ISLANDS:

WITH AN ACCOUNT OF

THE AMERICAN MISSION

ESTABLISHED THERE IN 1820.

REVISED BY THE COMMITTEE OF PUBLICATION OF THE AMERICAN SUNDAY SCHOOL UNION.

AMERICAN SUNDAY SCHOOL UNION.
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BRIEF MEMOIR

OF THE

REV. MR. EVELETH.

The substance of the following pages was prepared by the late Rev. Ephraim Eveleth, who was born in Princeton, Mass. on the 3d of March, 1801—of pious parents, who were members of the Congregational Church, in that place. In his 17th year he professed religion, and united himself with the church to which his parents belonged, the only one at that time in Princeton, although he had expressed some doubts on the subject of baptism. By this important step, an entire change was wrought in his character and inclinations; he became an exemplary Christian, zealous in the cause of religion among his companions and others, and his mind, which had formerly been inactive, seemed to have taken a new direction, as he now thirsted after knowledge, human as well as divine; and even at this early period of his Christian attainments, he evidently showed a disposition for the gospel ministry. In a few months after his connexion with the church, his views on the subject

of baptism being clearly established, he was, by his own request, regularly dismissed, and recommended to the Baptist church of Princeton and Westminster, with which, after submitting to their particular form of baptism, he was united.

In 1821, we find him pursuing his studies at the college in Amherst, Mass., where he graduated in 1825; here he sustained the character of a consistent and exemplary Christian, and being a licensed preacher, he sought opportunities during his course of studies in theology, to exercise his ministerial gifts. During his collegiate course he was engaged as an instructor, being well qualified from his respectable literary and scientific attainments. It was in this capacity he obtained that knowledge of human nature for which he was afterwards singularly distinguished.

In the autumn of 1825, he entered the Theological Seminary at Andover, where he resided two years, but his connexion with this institution was only dissolved by death; as in 1827, he obtained leave of absence for a year or more, and immediately engaged himself as an agent in the service of the American Sunday School Union. In this capacity, for which he was admirably calculated, he visited several of the southern states, where he subserved greatly the cause of religious instruction amongst youth, and where his labours proved acceptable. He returned to

Philadelphia in the following spring of 1828, and was solicited by the society to continue in their service, and to remain here during the summer—he consented to their wishes, and during this period, he became intimate with its officers and managers, who speak of him in the highest terms of affection.

The summer proving unsuitable for the discharge of the duties assigned him, his labours were suspended by the committee until the fall. In the mean time they requested him to prepare some book suitable for the society to publish, and he immediately set about the History of the Sandwich Islands, but did not live to complete it. In the midst of a life of usefulness and great promise, he was arrested by the hand of death. His disease was severe but of short duration; and it is consolatory for his friends to know, that he was resigned to the will of his Master, and that his death exhibited another evidence of the triumphs of faith in the blessed Redeemer. His short, though useful life, terminated in New York on the 1st of March, 1829, whither he had gone on important business for the society.

Mr. Eveleth possessed, to an uncommon extent, a *knowledge of human nature;* few men of his age had studied men with more rigid scrutiny. *His mind was undoubtedly of the first order;* and had it been cultivated with early and uninterrupted care, it would have been capable of almost any attainments. His

manners were frank and ingenuous—his conversation acute and original—and there was about him a child-like simplicity and openness, that gained ready access to the heart. He was a sincere and unaffected Christian; his piety was ardent, and his views of religion were broad and evangelical.

The work on the Sandwich Islands, which death thus prevented his completing, was finally assigned by the committee to other hands. It of course needed revision, corrections, and additions; but notwithstanding this, his friends will be gratified to find in it the evident traces of his peculiar genius. Its design is sufficiently indicated by its title page. Without discussing the merits of fictitious writing, it may be remarked, that the judicious friends of Sabbath-schools have for a long time desired the introduction of *sober truth* into juvenile libraries. The book now offered to the public, bears this recommendation. The letters were written at Philadelphia, and addressed to a Sabbath-scholar in Massachusetts. Corrections and additions are indeed made by another pen, but the original design is not altered. The object is, to give the scholar a complete understanding of the glorious things which the Gospel has done for the Sandwich Islanders. May this knowledge circulate far and wide, and promote extensively, in the minds of children and youth, an interest in the great subject of missions!

LETTERS

ON THE

SANDWICH ISLANDS.

My Dear Young Friend,—We live at a period when Christians are making great efforts to extend the light of the gospel to the remote and uncivilized portions of the globe. It is desirable that these operations of benevolence should be fully understood and appreciated by all classes of the community; but it is peculiarly important that the young, those on whom must soon rest the responsibility of carrying forward, or of retarding, these noble enterprises, should be well instructed as to their nature and consequences.

It gives me pleasure to learn, that you feel an interest in the welfare and success of those missionaries, who are labouring among the heathen in various parts of the world; and I will cheerfully give you the information you desire respecting that station to which your attention seems now particularly directed.

The Sandwich Islands are situated in the North Pacific Ocean, about 3000 miles from the western coast of America, and 5000 from

the eastern coast of Asia. They lie nearly on a line running from south-east to north-west; between 19 and 22 degrees north latitude, and between 155 and 160 degrees west longitude from Greenwich, or between 78 and 83 from Washington.

Although there are ten or twelve islands in this group, I shall mention the names of but *five* of them; the others being very small and unimportant, and some of them uninhabited. The names and situations of these five I wish you to fix clearly in your mind, so that when one of them is again mentioned, you may recollect, without difficulty, in what direction, and how far, it lies from any other, or from all the rest.

Ha-wai-i, the first and largest of these islands, is 97 miles long, and 78 broad, containing 85,000 inhabitants. It is called in "Cook's Voyages" Owhyhee.

Mau-i, 24 miles nearly north from Hawaii, is 48 miles in length, and 16 in breadth, and has 30,000 inhabitants.

Mo-lo-kai, 10 miles north-west from Mau-i, 40 miles in length and 7 in breadth, contains three or four thousand people.

O-a-hu, 27 miles north-west from Mo-lo-kai, is 46 miles long and 23 broad, and has a population of 20,000.

Kau-ai, 75 miles north-west from Oahu, 33 miles long and 28 broad, contains 10,000 people.

These islands were discovered by the celebrated English navigator, Captain James Cook, in the year 1778, and received from him their present name, in honour of Earl Sandwich, then first lord of the Admiralty. Captain Cook spent several months among them, in refitting his ships, bound on farther voyages of discovery, and in bartering with the natives for such provisions as their islands afforded. These provisions, consisting of fowls, hogs, potatoes, taro, and plantains, were brought in abundance, and exchanged for iron tools, nails, and some other trifling articles, highly esteemed by the savages.

Superstition had much to do with the kind reception given by the Islanders to the strangers. According to tradition, Loono, one of the ancient kings of Hawaii, slew his wife in a fit of passion. Afterwards becoming gloomy and sullen from remorse, he wandered through the Islands seeking relief for his melancholy. And at length embarked on the ocean in a frail canoe, and was never more heard of by his subjects. After his departure he was deified and worshipped by them; and as they had not ceased to expect that he would at some future time return, it was natural enough for them to conclude, when they saw the ships of the foreigners, that they were bringing back their god in triumph. In consequence of a belief that they discovered the desired object in the person of Captain Cook,

they covered their faces, and prostrated themselves on the ground in his presence, presented him gifts of various kinds, and even paid him such religious homage, as is usually offered by an idolatrous people, under the influence of wild fanaticism.

By taking advantage of these circumstances, Captain Cook soon acquired an unlimited control over them; and for some time there was a constant interchange of kind offices between him and Kalaiopu, the old king. But this state of mutual good feeling did not always continue. The strangers no longer attracted the attention of the natives by the novelty of their external appearance; and the familiarity with which the latter were treated by Captain Cook, had greatly served to diminish their dread of him. Had he been fully aware how fast his influence was declining, caution might have prevented the fatal disaster that afterwards befel him. But some unhappy and ill-timed circumstances occurred, which still farther alienated the kind feelings of the natives, and led them, finally, to desire the departure of their new friends, who regarded good faith, and personal rights and feelings, only as they could be made subservient to ends purely private and selfish.

As one instance among many, of the unfeeling manner in which the foreigners constantly treated the natives, I will mention the following fact, which took place when the ships

were about to leave the harbour of Kealakekua. At that place there was a Heiau, or sacred enclosure, in which were deposited the bones of the kings and chiefs who had been deified. It also contained a temple, where sacrifices were offered to their idol gods, many of which stood around as if to guard the place. Any sacrilegious encroachment on such consecrated ground, would, of course, awaken in the minds of an ignorant and idolatrous people, both horror and alarm. Captain Cook wishing to obtain some wood, went on shore with a number of his men, intending to purchase and carry to the ships, the fence which surrounded this Heiau; and not suspecting how completely his influence with the natives was at an end, expected that his proposal would be complied with, without hesitation. As a compensation for the fence, he offered two iron hatchets. Surprised, not so much at the contemptible price offered, as at a proposal for a traffic in which their religious scruples would by no means permit them to engage, they declined the contract.

Exasperated that the chiefs should presume to deny a request made by himself, Cook ordered his men to break down the fence of the Heiau, and convey it to the boats; and in the mean time made a second offer of the hatchets, which being refused, he added a third, saying, "*Take them or nothing.*" The Islanders, filled with dismay at seeing the mansions

of the dead violated, and their sacred images demolished, stood by to witness this outrage, but had neither resolution nor presence of mind enough to prevent it.

The next day, Feb. 5, 1779, the ships put out to sea, but had no sooner done so, than a violent gale arose, by which they were so much injured, as to be obliged to return to the harbour to make some repairs. On entering the bay they had the mortification to find, that their return was as unwelcome to the natives, as it was undesirable to themselves. Only a few canoes visited the ships with provisions, for which they demanded a great price, and seemed inclined to take nothing in return but daggers or dirks. After having stolen some small articles from the vessels, the natives proceeded so far as to carry away the cutter or small boat, belonging to the ship Discovery.

In order to regain possession of it, it was determined among the officers of the ships, that the old king should be invited to go on board, and that when there, he should be detained until his people saw fit to restore the boat. To effect this purpose, Captain Cook went on shore with eleven of his men, having stationed armed boats across the bay, to afford him assistance if necessary. Kalaiopu, after some hesitation, consented to pass the day on board the ships; but when he had nearly reached the shore, his queen appeared, and

throwing her arms around him, insisted on his going no farther. While Captain Cook still urged him to proceed, news was brought that Limu, a person of distinction, and a great favourite among the people, had been killed by a shot from one of the boats on the opposite side of the bay.

This information at once determined the king to remain on shore, and at the same time aroused the indignation of the natives to the highest pitch. Ignorant of what had transpired, Captain Cook continued to invite the king to accompany him; but he remained silent and pensive, while his attendants and others gave vent to their feelings by threats and insults. Incensed at this conduct, and thinking his life in danger, Cook turned and fired at one of the foremost persons, who happened to be a chief of some rank, and who fell mortally wounded. This decided the matter, and the natives made an almost instantaneous attack with stones, clubs, and spears. Cook again discharged his musket, his men at the same time opening a brisk fire; but it was of no avail. He then retreated hastily towards one of the boats; but just as he had reached the water's edge, was stabbed in the back by one of the chiefs, and fell headlong into the water.

Thus died the enterprising and renowned Captain Cook!

I should not have detailed thus particularly

the circumstances which led to this melancholy occurrence, if they did not throw light on the character and condition of the islanders at the period when they took place. Your interest in these misguided people, and your desire to know more about them, have not abated, I presume, by having learned something of their early history, and the lamentable result of this first visit of the Europeans.

For many years after this event, little was known of the Sandwich Islands. They were occasionally visited by foreign ships, but it was not until near the commencement of the present century that they began to attract the attention of the civilized world to any considerable extent. About that time, Kamehameha, the king of Hawaii, having by conquest acquired dominion over all the other islands, became anxious that his subjects should enjoy the benefits arising from intercourse and trade with strangers; and contrary to the practice of his predecessors, treated all who touched there with great kindness and generosity. In consequence of this, he was more frequently than before visited by American and English vessels—until at length, before the missionaries arrived there, in 1820, his islands had become a favourite place of resort for ships of all nations, in their voyages across the North Pacific Ocean.

I shall endeavour, in future letters, to give you a correct view of the character and habits

upon it; the beds of the chiefs consisting sometimes of thirty, forty, or even more thicknesses,—and the lower classes contenting themselves with a single mat, or at most with two or three. Mats of a firm close fabric were formerly used as a defence from the weapons of a foe in time of war, being thrown over the shoulders and fastened in front, so as to cover the parts of the body most in danger of receiving a mortal wound.

The calabashes, which are formed from the shells of gourds, are of various shapes, in consequence of the care taken by the natives to fasten bandages around them while still growing, so as to adapt them to different uses. Some have the form of dishes, and serve to contain their puddings, vegetables, &c. Others are in the shape of long-necked bottles, holding their water; while others still, are furnished with close covers, made also of the gourd. They are often marked by a heated instrument, in such a manner as to give them the appearance of being painted in a variety of handsome designs.

The dress of these islanders is simple. The men wear a *malo*, or girdle of *tapa*,* or native

* A gentleman, who has been long resident in the Sandwich Islands, informs us, that the commonly received spelling of the following words is incorrect—tapa, tattoo, tabu, taro, Tahiti; and that these words should be written *kapa*, *kakkoo*, *kapu*, *kalo*, *Kahiki*; and the name Obookiah, should be *Pookiah*. These

cloth, and occasionally a *kihei*, or mantle, about two yards square, which, passing under one arm, is fastened in a knot on the opposite shoulder. The females wear a *pau*, or piece of cloth, several yards in length, and one in breadth, wrapped about the body from the waist to the knees; and to this they sometimes add a mantle of larger size than those worn by the men, thrown carelessly over the shoulders. These mantles are but occasionally worn, and the mass of the people, when at their work or play, or in their houses, wear only the *malo*, or the *pau*. It is proper, however, to add, that the natives are rapidly adopting the English or American fashion of dress, and procure foreign cloth and garments as fast as they have the means of purchasing them.

The tapa, of which these garments are made, is manufactured by the females, from the inner bark of the paper mulberry, which is cultivated in large quantities for the purpose. By cutting the bark from the top to the bottom, it is easily taken from the plant in a single piece; the outer coat having been removed, it is flattened by rolling, and then immersed in water, where it is suffered to remain until it is covered with a slimy or glutinous substance. It is then taken out, and beaten with an instrument of hard wood, to

words are however so generally adopted into English literature, that we have retained the common mode of writing them.

the desired thinness. If greater length or breadth is required, other pieces of the bark are added, and the whole is beaten until it becomes of an uniform texture. Some pieces of this cloth are made almost of the thinness of muslin or crape; others are of the thickness of paper, and others again are as thick as morocco, and glazed in such a manner as to resemble it considerably. The last mentioned kind is reserved for the use of the chiefs.

The natives contrive also to vary the appearance of the tapa, by carving the sides of the instrument with which it is beaten, so that they may, at pleasure, leave an impression resembling dimity, corded muslin, or diaper, on the cloth. It is sometimes worn without farther preparation; but more frequently it is stained with a variety of beautiful colours. The whole piece having been stained throughout with a single dye, may be again stamped with others, by means of a piece of bamboo, which is so cut as to represent the intended figure, and having been covered with the colour or colours to be added, is carefully and closely pressed by the hand upon the cloth.

The tapa is not durable, neither can it be washed, unless it has been soaked in the oil of the cocoa-nut, which causes it to shed water, and also to last longer. The very best kinds, however, soon wear out, and garments made of them require to be replaced every few weeks. This, together with the time re-

quisite for making the cloth, renders it almost impossible to supply the wants of all the population.

"The tapa moe, or cloth for sleeping," says Mr. Stewart, "is the largest in size; each sheet, ten of which, fastened together at one end, form a bed-cover, being as large as an ordinary counterpane."

Besides the dress already described, which is common to all classes, there are the feathered cloak and cap, worn by persons of the highest rank, and by them only on extraordinary occasions. The cloaks are of different lengths, and are made from a piece of net-work, so closely covered with feathers, as to present a surface almost equalling velvet in glossiness and softness. These feathers are of various hues, red, yellow, green, black and white, tastefully arranged in stripes, triangles, crescents, &c.; or the body of the cloak is of one colour, red perhaps, or pure white; and surrounded by a deep border finely variegated, or of a single shade. The frame of the cap or helmet, is formed of twigs or osiers, closely woven together, and serves for a defence as well as covering for the head. Over this frame a piece of net-work is fastened, into which feathers are wrought, in the same manner as on the cloaks. The manufacture of these two articles costs much labour; they are therefore seldom used, and highly valued.

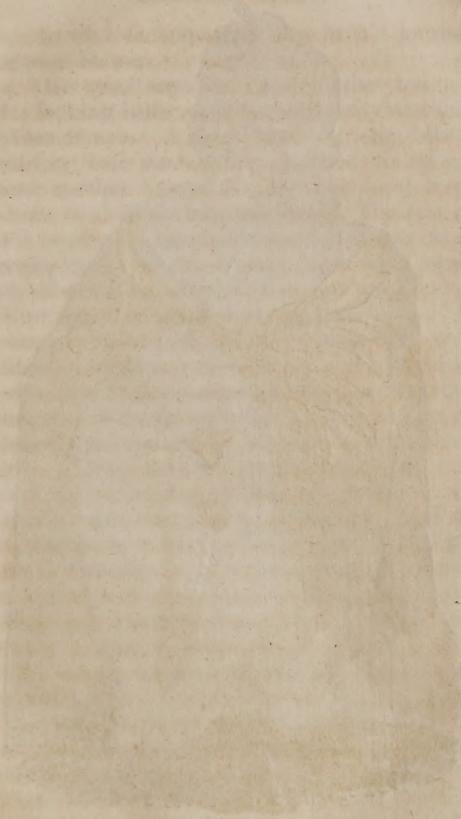
The natives of these islands very seldom

cover either their heads or their feet, excepting that when they are about to travel over burnt stones, they sometimes use a kind of sandal, made of cords, twisted from the fibres of the cocoa-nut. They usually cut their hair very close about the forehead and ears, allowing it to remain long on the top of the head and towards the neck; the edges about the temples are turned back with a sort of paste, made of clay or lime, which they keep in small balls, and moisten with their mouths when they wish to make use of it.

Both sexes are fond of ornaments, although contrary to the customs of most other islands of the Pacific, they never attach them to their ears. They decorate their heads and necks with wreaths, some of them very beautiful, formed of brilliant flowers; berries of a bright orange colour, having a strong perfume; or of feathers, woven closely together, in alternate circles, of various colours. They also wear necklaces of shells, whales' teeth, and coral; but the only bracelet worn, consists of two shells, fastened on the back of the wrists by a small cord. They have another ornament, which in dancing is worn upon the ankles, or about the arms, consisting of a piece of network, to which small shells, dog's teeth, or something similar, are fastened, in order that, by striking against each other, they may produce a sound corresponding with the motions of the dancer.

The inhabitants of the Sandwich Islands, like those of most of the other islands of the Pacific, have the habit of *tattooing* or *puncturing* their skins; this is done in the following manner. The figure to be impressed is first slightly marked upon the flesh, in black lines; the skin upon these lines is then pricked with a sharply pointed instrument, which has previously been dipped in a black fluid. This instrument pierces so deeply as to cause the blood to flow, and the wounds are long in healing; but when perfectly healed, a black ridge is left, which ever after remains, though rendered less distinct by age. This operation is always performed with great exactness and regularity, sometimes covering a considerable part of the body, and at others, only one or two limbs. This is the only people, excepting the New Zealanders, who tattoo the face.

It is difficult to determine from what this barbarous custom took its rise. It seems probable, however, that like the practice of pulling out the teeth, cutting the flesh, and mutilating the body, it was first done in commemoration of the death of near friends, or persons of distinction. It is used as a memorial of great events in the history of a nation, and serves as a badge to distinguish not only different chiefs, but all their slaves and dependants. You may form an idea of the strange effect of this practice, when applied to the face, by reading Mr. Ellis's description of the



guide who accompanied him in his journey around Hawaii.

"He was," says Mr. Ellis, "rather a singular looking little man, between forty and fifty years of age. A thick bunch of long, black, curling hair shaded his wrinkled forehead; and another bunch of the same kind hung down behind each of his ears. The rest of his head was cropped as short as shears could make it. His small black eyes were ornamented with tattooed vandyke semicircles. Two goats, impressed in the same indelible manner, stood rampant over each brow; one, like the supporter of a coat of arms, stood on each side of his nose, and two more guarded the corners of his mouth. The upper part of his beard was shaven close, but that which grew under his chin was drawn together, braided for an inch or two, and then tied in a knot, while the extremities below the knot spread out in curls like a tassel. A light kihei was carelessly thrown over one shoulder, and tied in a knot on the other, and a large fan, made of cocoa nut leaves, in his hand, served to beat away the flies, or the boys, when either became too numerous or troublesome."

I have now, my dear L., mentioned some of the circumstances that affect particularly the personal comfort and convenience of these poor people. Comparing their situation with our own, how great is the contrast! How

great are our privileges, and how great are our obligations to our common Father, who has secured to us these privileges! Let us be grateful for those blessings by which we are thus undeservedly distinguished; and above all, let us remember that for the manner in which we improve them, we must one day be called into judgment.—Yours, E. E.

My Dear L.—Before I go on to give you farther information as to the social and domestic habits of the Sandwich Islanders, it is necessary that you should be aware of the vast difference which exists between the condition of the chiefs, or privileged class, and that of the poorer or labouring classes. This distinction arises from their system of government, which is an absolute monarchy. The destiny of all the islands is at the disposal of one individual, who rules the people under the title of king. The property, and even the lives of his subjects, are at his disposal. His power over them is unlimited.

Before the conquest of Kamehameha, each island, and in some instances, each district into which the islands were divided, was governed by an independent king. But at present, the king of all the islands has power to appoint governors from among the chiefs, at his own pleasure; and to place them over

islands or districts, as he deems expedient. He also can command, at will, any amount of tribute within the power of his subjects to pay, from any portion of his dominions. Besides the stated annual tax, consisting of the produce of the country, whatever it may be, such as hogs, dogs, fish, fowl, and vegetables; or of manufactured articles, canoes, fishing nets, tapa, mats, &c.; he may, and frequently does, levy any other tax he pleases. The people bring whatever he demands, and place it at his feet. He does not always, however, condescend to ask for what he wishes to obtain. His servants are frequently commissioned to take what he desires, wherever it may be found, whether it be the personal property of the chiefs or common people; and this is done without giving notice of the intention, or assigning a reason for the act. But it were well for the poor sufferers if the evil stopped here, which is by no means the case.

The chiefs exercise the same control over the people of the particular districts they govern, that the king does over the inhabitants of all the islands. These governors are very numerous, and each being surrounded by many personal friends and attendants, who are all fed from his storehouse, the burden of supporting them falls heavily enough on the people.

Before the settlement of the missionaries

at the islands, the chiefs devoted their time to eating, drinking, and sleeping; engaging frequently in the sports and games of the country, and attending the exhibitions of the dancers and musicians. They superintended, to some extent, the labours of their subjects; and required the men around them to cultivate the soil, construct the houses, make canoes, fishing nets, &c.; while the females were employed in manufacturing cloth, mats, and the various kinds of ornaments. But in all this labour, there was not the smallest inducement to industry, excepting what arose from absolute want among the people, and the fear in which they were held by the chiefs. Indeed, they seemed to have no idea of the nature of personal rights and property. Whatever produce they were able to raise, or by any other means to obtain, more than to meet an annual stated tax, was liable to be snatched from them, at any moment, by command of the king or chiefs.

Thus the working classes were reduced to abject poverty, if not to absolute starvation. They seldom enjoyed a full meal, especially of the better kinds of food, being confined to *taro* and salt, as their main articles of subsistence. That you may form an idea of the extent to which this oppression was carried, I will give you a fact, related by one of the missionaries, as having happened within his knowledge, in the Island of Oahu.

"A poor man," says he, "by some means obtained possession of a pig, when too small to make a meal for his family. He secreted it at a distance from his house, and fed it till it had grown to a size sufficient to afford the desired repast. It was then killed, and put into an oven, with the same precaution of secrecy; but when almost prepared for appetites whetted by long anticipation to an exquisite keenness, a caterer of the royal household unhappily came near, and, attracted to the spot by the savoury fumes of the baking pile, deliberately took a seat till the animal was cooked, and then bore off the promised banquet without ceremony or apology."

Such being the practice of the chiefs and nobles, it was but natural to expect, that the people themselves, impelled by the cravings of hunger, should pilfer from each other, and even from their masters, whenever it could be done without detection. This, in fact, was the case. Fraud, deceit, and theft, were just as common as opportunity would allow; and as a necessary consequence of these vices, mutual distrust, falsehood, and treachery, were universally prevalent. No man could trust even his friend; nor had he any reason to anticipate, that on the morrow, he should enjoy the fruit of the preceding day's labour. The present was anxiety and fear—the future, doubt and uncertainty.

You will now wish to know in what the

food, of which the higher classes enjoyed so large a proportion, consisted. They had little animal food, excepting hogs, dogs, fowls, turtle, and fish; and their vegetables were the taro, sweet potato, bread fruit, cocoa nut, sugar cane, plantain, &c. The missionaries also found water and musk melons in abundance, the seeds having been introduced by foreign ships.

The dogs in these islands are generally very small—they are domesticated, as with us, and those which are to be eaten, are fattened on vegetables. Their flesh is cooked in the same manner as that of the hog, which is baked in the following way. A hole having been dug in the ground, about two feet deep, and two, or two and a half feet across, the bottom is covered with flat stones; upon these a quantity of dry wood is placed, which having been kindled, is covered with other stones. When the stones have become sufficiently heated, the upper layer is removed, and the articles to be baked, well wrapped in large plantain leaves, are placed on the lower stones. Water is thrown over them, to create a steam; the stones which were removed from the top are replaced, and the whole is closely covered with earth. The food thus buried is soon cooked by the heat and steam, and eaten with avidity by the natives.

Fish is frequently eaten raw, and sometimes alive, by these people. Mrs. Stewart

was seated on the ground, with a large wooden tray in her lap. On this a monstrous cuttle fish had just been placed, fresh from the sea, and in all its life and vigour. The queen had taken it up in both her hands, and brought its body to her mouth; and on a single application of her teeth, the black juices and blood with which it was filled, gushed over her face and neck, while the long sucking arms of the fish, in the convulsive paroxysm of the operation, were twisting and writhing about her head. Occupied as both hands and mouth were, she could only give us the salutation of a nod. It was the first time either of us had seen her majesty; and we soon took our departure, leaving her, as we found her, in the full enjoyment of the luxurious luncheon."

The taro is the chief article of food among the poorer people, as I have already told you; and indeed it serves the double purpose of bread and vegetables for the whole nation. It is a species of the plant which in many parts of America is known as the Indian turnip. The root of the taro, on being thoroughly baked or boiled, loses all peculiarity of taste, and resembles good bread. Of the taro, when baked, is made the favourite article of food called *poe*. This operation, although simple, is laborious, and performed by the men. The taro, by being beaten with a stone somewhat like a pestle, and occasionally moistened with water, may at length be moulded into a mass

like dough. It is then put into a calabash, and water having been added till it is of the thinness of paste, it is set by for fermentation. The poe may be used in a day or two after this; but a preference is given to that which has stood four or five days. "It is eaten," says Mr. Stewart, "by thrusting the fore-finger of the right hand into the mass, and securing as much as will adhere to it, in passing it to the mouth, with a hasty revolving motion of the hand and finger. The only name of the fore-finger is derived from this use of it, 'Ka Lima poe,' the finger poe, or poe finger."

Taro, beaten in the way I have described, but not having been wet, is of great use as one of the sea-stores of the native vessels; as it may be kept for many months, and moistened so as to produce soft poe, at pleasure.

The bread fruit is also a valuable but rare article of food. It is prepared for use by taking it from the tree while still unripe, and throwing it upon burning coals. The outer coat, which is somewhat like that of the water melon, soon becomes burnt and black, while the inner part is roasted like a potato. When sufficiently cooked, the rind may be easily removed, and the remainder is ready for use, having the taste of the hard boiled yolk of an egg.

The cocoa nut, which you have probably seen, is of great use to the natives, in many

respects. It is very large, sometimes eighteen inches in circumference, enclosed by a thick fibrous rind. Within the shell, which is extremely hard, is a kernel, of a delicate whiteness, very palatable, and containing in its centre a quantity of delicious milky fluid, sometimes amounting to a quart. The shells of these nuts, which are quite capacious, serve many purposes in the domestic affairs of the people; and from the fibres of the rind, a kind of strong cordage is made, used in rigging the native vessels, and in many other instances, where a secure mode of fastening is desired.

Besides these natural productions of the Islands, many foreign vegetables have been introduced—such as onions, beans, cucumbers, cabbages, squashes, &c. Indian corn thrives there, and will probably soon be extensively used. Oranges, lemons, grapes, figs, pine-apples, tamarinds, and other fruits, have been cultivated to some extent, by foreigners resident at the islands.

Thus you see that the chiefs may truly be said to live at their ease, enjoying a profusion of the produce of the land and sea, and having no other care but "*to eat, and to drink, and to be merry.*" I have before told you that this class of people were excessively corpulent, which is doubtless caused by the quantity and quality of the food which they consume. The favourite *poe*, above all other things, tends to

this vast increase of size. Mr. Stewart states that he never saw but two of the chiefs, whose weight was not prodigious. As examples, I will mention Kuakini, governor of Hawaii, who, when but twenty-five years of age, weighed three hundred and twenty-five pounds; and Wahinepio, governess of Maui, whose weight was not less than four hundred pounds. We are told that some of the females of rank, who are gradually adopting the mode of dress which they see among the English and American ladies on the islands, are becoming dissatisfied with their own corpulent figures, and are thinking of *eating less poe*, that their size may diminish, and *their clothes set better*.

Formerly the food of all classes of people, was contained and served in wooden dishes, or calabashes. By means of intercourse with vessels from Canton, the chiefs have now supplied themselves with pieces of China, from which they take their meals. They have many of them also, chairs, tables, knives and forks; but these are not yet in general use. They usually take four meals in the course of a day: one quite early in the morning; another at ten or eleven o'clock in the forenoon; a third at about four in the afternoon; and the fourth late in the evening.

The female chiefs are in the habit of keeping pigs or dogs about them, as pets or favourites. These are permitted to take their

portions from the same dish with their mistresses, and receive no reprimand, "unless they should be so ill-bred as to put their *fore-feet* as well as their *noses*, into the food, when a gentle tap may remind them of better manners." These pets have indeed great privileges of various kinds. One, a *hog*, weighing four or five hundred pounds, is particularly mentioned, as being allowed to roam at will through the palace of the king, and to envelop itself in the coverings of the royal couches.

Shocking as this state of society may appear to you, recollect that what I have just told you, relates to the manner of life among kings and nobles.

Of the state of misery and degradation in which the missionaries found the lower classes of people, you may judge from the following extract, from the journal of Mr. Stewart.

"Last night," says he, "I strolled a mile through the marshes and fish-ponds, along the beach south of the Mission House. In attempting to give you a sketch of my walk, you will almost think me sporting with your credulity, by a picture of poverty and filthiness too degrading to be real. The largest hut I passed was not higher than my waist; capable only of containing a family, like pigs in a sty, on a bed of dried grass, filled with fleas and vermin. Not a bush or shrub was to be seen around; or any appearance whatever of cultivation. It was the time of their

evening repast; and most of the people were seated on the ground, eating *poe*, surrounded by swarms of flies, and sharing their food with dogs, pigs, and ducks, who helped themselves freely from the dishes of their masters!"

What a picture is this! How affecting to our feelings, as civilized beings and Christians; and how humiliating is the reflection, that unless our heavenly Father shall be pleased to add his blessing, vain will be every effort to raise these benighted heathen from such an abyss of wretchedness.

Yours, E. E.

My Dear L.—After what you have heard of the manners and habits of these Islanders, you probably do not expect to find among them, much of what is usually termed *neatness*. In fact, when first visited by the missionaries, they were found destitute of all pretensions to it, whether considered in regard to their habitations or their persons. But on this subject the language of Mr. Stewart can best inform you. After quoting a line from the poem of the celebrated Burns, written, "*on seeing a Louse on a lady's bonnet*," he says, "had the Bard of Ayre lived on these coral bound shores, the novelty of the sight, at least, would never have induced him to immortalize by song, the excursions of one of

that disgusting race. In our humble kirk, in place of one on 'Miss's bonnet,' dozens may, at any time, be seen sporting among the decorated locks of ignoble heads; while not unfrequently, a privileged few wend their way through the garlands of princes of the blood, or triumphantly mount the coronets of majesty itself!"

"As to the servants of the chiefs, and the common people, we think ourselves fortunate indeed, if, after a call of a few minutes, we do not find living testimonies of their visit, on our mats and floors, and even on our clothes and persons! The bare relation of the fact, without the experience of it, is sufficiently shocking. But the half is not told; and I scarce dare let truth run to its climax. The lower classes not only suffer their heads and their tapas to harbour these vermin, but they openly, and unblushingly, *eat them!* Yet so fastidious are they in point of *cleanliness*, that an emetic could scarce be more efficaciously administered, than to cause them to eat from a dish in which a fly had been drowned! So much for the force of custom, and the power of habit."

"They have, by some, been called a cleanly people, in their persons and food; but with these facts, which cannot be denied, in view—and, to which may be added, long and dirty nails, like the talons of birds, &c.—it is difficult to allow them a right to the epithet, not-

withstanding the practice of spending hours together in the foamings of the surf, or the dashings of the mountain torrent; and the punctilious observance of the ceremony of washing, at least the fingers, before and after their meals."

The inhabitants of these islands were also, at that period, subject to rather an uncommon share of those disorders which chiefly affect the skin. There were but few whose appearance was not considerably injured by cutaneous eruptions. Even the chiefs evinced no shame in asking strangers to recommend something that would *cure the itch;* and this disorder prevailed so generally among the common people, that it was neither a cause of mortification or anxiety. They took no trouble to avoid or remove what would have been considered, by a civilized people, a heavy calamity.

Justice to the natives, however, requires me to state, that in proportion as they advance in civilization in other respects, they acquire habits of personal and domestic neatness; and probably the day is not far distant, when their former slovenly habits will entirely give place to a love of cleanliness and good order.

It would seem natural to conclude, that a people thus destitute and degraded, must of course have been melancholy and desponding. But although borne down with heavy burdens, deprived of many of the comforts of life, and

all the refined enjoyments of cultivated society, they had still their sports and amusements —their seasons of recreation and festivity.

Their amusements were such as you would expect to find among a race of untutored savages; such as *swimming*, *racing*, *boxing*, *dancing*, &c. But we are informed, by late accounts from the islands, that *swimming* is the only one of their former sports that is now extensively practised. In this all engage. Even children, at the early age of four or five years, become expert swimmers, acquiring a courage in dangerous exploits, and a familiarity with the watery element, truly wonderful. In their common excursions all seem equally at home on the ocean; and should their boats be overturned by the heavy motion of the waves, it is a matter of little inconvenience to them. While Captain Cook's ships were in the vicinity of the islands, a mother, with several small children, in crossing the bay in a canoe, were upset. The youngest child, a boy of four years, seeming delighted with the sport, swam about, playing various tricks in the water, while the mother and older children were busily engaged in righting their boat.

In the midst of their recreations, however, the swimmers are sometimes interrupted by the appearance of *sharks;* and children are not unfrequently destroyed by them, while playing in the water. An instance of this occurred at Lahaina, one of the missionary sta-

tions, not long since. The unhappy sufferer, a boy fourteen years of age, was devoured in the presence of friends who were endeavouring, though in vain, to rescue him from the dreadful jaws of the fish.

But the pastime which these people take most delight in, is sporting in the surf, at the times when the sea is thrown into the greatest commotion by wind or storms, and rolls in upon the beach in monstrous billows. The spot selected for this amusement is generally one where the shore is lined with large rocks, against which the waves beat with the greatest violence. The natives, sometimes to the number of two or three hundred, of every age, sex and rank, assemble at this place; and taking each a strip of plank, from three to fourteen feet in length, and one or two feet in breadth, which is made thinner at the edges than in the middle, they advance with them into the surf. If they encounter a high wave, they dive under it, and, as it rolls over them, they rise to the surface and swim, until meeting another, and another still, which are in the same way avoided, they at length gain the smooth sea, beyond the breaking of the surf. This exploit is attended with some difficulty and danger; for if the person attempting it does not succeed in diving under the wave, he is caught by it and forced back upon the rocks with great violence, at the risk of being much bruised, or perhaps killed.

Having reached the calm seas, beyond the reef, which is sometimes a quarter of a mile from the shore, they place themselves on their narrow boards, having their faces downwards, and their heads raised considerably above that extremity of the plank which is nearest the land. Then taking advantage of one of the highest waves, they are driven towards the beach with astonishing impetuosity and rapidity. They are anxious to gain the harbour without being overtaken by other waves, which follow on hard behind them; for if they fail of steering their little barks directly through the narrow spaces between the rocks on the shore, they are obliged to leave them to be dashed against the rocks, while they make a precipitate retreat themselves, by diving under the wave that is rushing upon them with its violence and fury. They must resort to the same expedient, if, by mistake, they mount one of the smaller surfs, which generally breaks before reaching the shore, and drops them into the gulf below. These experiments the natives repeat, during two or three hours at a time, with incredible courage and success.

The race, another amusement in which both boys and girls engaged in competition, was still more rude, and altogether more pernicious in its influence on the mind, than the one just mentioned; without any of its purifying effects on the body, which are so much

needed by these people. At these races, wagers were generally laid, either by the competitors or spectators; and hence they commonly ended in dissatisfaction, if not in a broil. We have, in the voyages of Captain Cook, an account of a man who was seen beating his breast, and tearing his hair, in the violence of rage, in consequence of having lost, at one of these races, three hatchets, which he had just before purchased of the foreigners, for nearly half his property. This state of mind differs not at all from that commonly resulting from horse-racing, and other modes of gambling in our own country.

The boxing matches, at which vast crowds of people always assembled, were more savage in their nature, and more injurious in their consequences, than their races. This was a national game, instituted in honour of their celebrated king Lono, whom I have before mentioned to you; and who, in his wanderings through the islands, when in a state of delirium, boxed or wrestled with all he met. The practice commenced immediately after he left the islands, and was conducted on established principles, superintendents being appointed, who regulated the games, and settled all matters of dispute.

The dance was another favourite amusement of these islanders, and though less rude and violent than the boxing match, had a bad effect on the morals of the people; on which

account it has of late been prohibited by the chiefs. These dances were sometimes performed by two persons, and sometimes whole multitudes engaged in them. They were frequently introduced by a pensive song, in which most of the company present united; at the same time slowly moving their feet, and gently beating their breasts. The tune and movements presently began to quicken, and at length became exceedingly rapid. The person who could continue the longest in this exercise, and exhibit the greatest variety of gestures, was applauded as the best dancer.

Their music was of the rudest kind. The principal instrument used on these occasions was a drum, made either from a piece of wood, or a cocoa-nut shell, hollowed, and covered at the ends with pieces of shark's skin. The musicians were seated on the ground, and beat upon the drums with the palms of their hands, or with short sticks.

A *hura-hura*, or native dance, which was witnessed by more than two thousand persons, is thus described by Mr. Stewart. The dancers were two interesting girls, ten years of age. Their dresses were of beautiful yellow native cloth, arranged in thick folds and festoons from the waist to the knee, with wreaths of evergreen and wild flowers on their heads and necks, ornaments of ivory on their wrists, and a kind of buskin round the ankles, formed of dog's teeth, loosely fastened to net-work of

hemp, so as to rattle like the castanet in the motions of the dance. The musicians were six men, seated on the ground, with large calabashes before them, which they beat with short sticks. The sound of these, accompanied by that of their voices, repeating the song, constituted the rude music. The girls occasionally joined in the song. The theme of the whole was the character and praises of the queen and princess, who were compared to every thing sublime in nature, and exalted as gods.

Among the people, festivals are often held in commemoration of the death of distinguished personages, or of any other event of importance to the nation. When the second company of missionaries, sent from America, reached the islands in 1823, the inhabitants were engaged in celebrating an annual feast, in memory of the late king, Kamehameha. That you may form an idea of the expense and parade attending these frequent celebrations, I will mention some circumstances which occurred during the one which these missionaries witnessed; and I will first remark, that since intercourse with distant countries has become common, many articles of foreign manufacture have been brought into the islands, and these are used in profusion, to add to the magnificence of their national festivals. These generally continue several days; the time being occupied by feasting,

Procession to commemorate the death of King Tamaha-meha.

dancing, and various sports, and the whole closing with a procession, composed of kings, queens, and chiefs, in all the splendour of dress and decorations which they can command.

First in a procession, which I am now to describe, came *Kamehamalu*, a favourite queen of king *Liho-Liho*, in a dress consisting only of a scarlet silk *pau*, and a coronet of feathers. She was seated in the midst of a large *whale boat*, which was neatly constructed and beautifully ornamented, and mounted upon a platform, twenty-five or thirty feet in length, and twelve or fifteen in width. This platform was formed of light poles, interwoven in the manner of a basket, and carpeted with rich broadcloths, and the finest specimens of native cloth, or tapa. The boat being firmly fixed on the platform, the whole was borne on the heads of seventy or eighty men, who moved in almost a solid body. Many of these men were completely concealed from view, but those who were visible, wore the feathered cloaks and helmets before mentioned, which added greatly to the splendour of the scene. In the boat, behind the queen, stood a chief, supporting over her head a large umbrella of scarlet silk, decorated with gilding, fringes, and tassels. At one end of the boat stood *Kalaimoku*, the prime minister, and at the other *Naihe*, the national orator, richly clad in silk and feathers, and each bearing a stand-

ard called a *kahile*. The kahile is a staff about thirty feet in height, to which small stems or branches are attached, in circles, around the upper half. These stems are covered with beautiful scarlet feathers, which, waving gracefully in the air, as the kahiles are borne aloft, have rather an imposing and graceful appearance. The lower part of this staff is covered with rings of ivory and tortoise shell, finely wrought and highly polished. Thus was the queen, seated in her *car*, supported on the heads of her loyal subjects; while the very heavens rang with the shouts of the multitude.

Much in the same style, excepting that their seats were *canoes* instead of *whale boats*, appeared *Kinau*, and *Kekauonohi;* while the young prince and princess, *Kauikeaouli* and *Nahienaena*, in the native dress, maro and pau of scarlet silk, had for their accommodation, *four field bedsteads*, fastened together, and ornamented with draperies of foreign and native cloth. These equipages, and many others which to us would seem equally strange, were surrounded by persons splendidly attired, bearing kahiles, umbrellas, &c. which gave great variety to the scene; and they were frequently met by companies of males and females, dancing, singing, and shouting.

The dresses of some of the ladies of rank on this occasion were expensive, but we should suppose rather inconvenient. "One," we are

told, "wore *seventy-two* yards of kerseymere, of double fold; one-half being scarlet and the other orange. It was wrapped round her figure, till her arms were supported *horizontally* by the bulk; and the remainder was formed into a train supported by persons appointed for the purpose."

"But where," you will inquire, "was the *king*, during all this parade?" Instead of taking his place in the procession with the dignity and pomp which his rank demanded, he was seated on a horse without a saddle, himself nearly destitute of clothing, and what was far worse than all, in a state of *intoxication*, that rendered his seat very insecure. Around him were his chosen friends, like him, on horseback, and intoxicated; and hurrying from place to place, without order or object. In this manner did the king honour the memory of his deceased father.

In order to defray the expenses of frequent exhibitions like this, you may naturally suppose the nobility of the islands must possess a tolerable share of wealth; and indeed they do. It is accumulated by snatching from the poor their hardly-earned pittance, and by supplying foreign ships with sandal wood, for which they receive money, or such articles of commerce as they desire. Since they have begun, in any degree, to adopt the European mode of dress, they take pleasure in collecting rich and costly wardrobes. Notwithstand-

ing the state of destitution in which you have just seen the king, he about the same time received from Canton no less than four hundred garments of various descriptions. When the chiefs are dressed in complete suits of foreign articles, their appearance is greatly improved —but they sometimes omit a part of the dress, or have the different articles so sadly assorted, as to create a ludicrous effect. Who, for instance, could repress a smile, on seeing a rich silk or satin suit, accompanied with a red flannel shirt, a striped woollen cap, and *one shoe and stocking?* And would not a female, of large size, clad in a thin muslin dress, without stockings, and with heavy woodman's shoes, attract notice—especially should she attend church, with a large cane in her hand, and an enormous French hat upon her head?

It may be proper to state in closing this letter, that these people are acquiring the habits of civilized life, just in proportion as they enjoy the instructions and example of the missionaries. Around each of the missionary stations, great changes have taken place in the character and habits of the natives; but a long time must elapse, and great efforts must be made, before every son and daughter of these distant isles shall be reclaimed from the bondage of sin and ignorance. While trusting in God, and waiting patiently for so glorious a result, let us not forget to be thankful

An Idol God.

that light has already *begun to dawn* on these benighted fellow creatures.—Yours, E. E.

My Dear L.—Distressing as are the *real ills and privations* endured by the inhabitants of the Sandwich Islands, they are light, in comparison with the weight of *superstition* and *idolatry*, under which they have hitherto groaned. The fear of *implacable* spirits, that most distressing species of superstition, which exists only in minds darkened by extreme ignorance, over this people bears absolute sway. Whatever striking changes take place in the heavens, or on the earth, are viewed as manifestations of the displeasure of their gods. Every disaster they suffer from the storm, lightning, earthquake or volcano, is a punishment inflicted by those dreaded beings, who are as numerous, and as various, as the events which indicate their presence. They hear a demon in the whistling of the wind, the moving of a leaf, or the dripping of water from the rocks in the stillness of night—they see a phantom in every luminous vapour that floats in the atmosphere, and give life and action to every object indistinctly seen in the shades of evening. On such occasions every mind is filled with consternation, and many may be heard exclaiming in faltering accents, "it is a god—an evil god." "Even the simple

plaintive notes of an Eolian harp," says Mr. Stewart, "fixed in a window of a mission house, at Oahu, had such an effect on the mind of an islander belonging to the establishment, although the cause of the sounds had been explained to him, that it was necessary to remove the instrument, because he could not sleep!"

As a farther illustration of these remarks, I will state a fact which is given on the authority of the missionaries. A chief of considerable rank, having died some time since, immediately after an eclipse of the moon, the natives considered that event as having caused his death. Of course a repetition of such a phenomenon would fill their minds with apprehensions of coming evil. On the 16th of June, 1824, there happened an eclipse which was nearly total. It was a fine evening, and the missionaries having just retired to rest, were disturbed by the hurried steps of the natives, running to and fro, and filling the air with loud lamentations and wailings. Inquiry was made as to the cause of this uncommon commotion, and it was answered, that "the people thought the king was dead, because the moon was dark." When the missionaries went out, they heard nothing but exclamations uttered in tones of deep agony—"the moon is sick, very sick,"—"an evil moon, evil indeed,"—"the gods are eating the moon." All seemed to consider this wonderful appear-

ance in the heavens as the presage of a dreadful calamity, about to fall on some of the rulers of the nation.

Hence you may learn something of the value of the natural sciences. Had these poor natives understood the cause of the eclipse of the moon, they would have been filled with admiration, rather than dismay, on beholding it; they would have gazed on this sublime spectacle, not as the frown of an implacable demon, but as a manifestation of the wisdom and power of the adorable Jehovah. This is but one instance, among many, which will show us how philosophy may come in aid of the Bible, to improve the condition of man in this world, and to lead his mind to the knowledge and contemplation of the only true God, who rules in heaven, and sways the destinies of men. How different, in this respect, is our own lot from that of the heathen, enjoying, as we do, the light of science, and the consolations of religion. Surely we can say with David, "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage."

Mr. Ellis has related many instances of superstition which he met with, during his tour around Hawaii; one or two of these I will repeat. Meeting with a female who was afflicted with a disorder which prevented her walking, she remarked to him, that she had incurred the displeasure of the gods, by eating a fish that was forbidden, and declared sacred; and

that in consequence of this, she had been made a cripple. Mr. Ellis also came across a puoa, or tomb of a deceased priest; it was built with stones and earth, and had been covered with a house, which had, however, fallen to decay. Around the house were long poles set in the ground, three or four inches apart, and these poles were drawn together, and fastened at the top. On being asked why their tombs were thus surrounded, the people answered that it was to *keep the spirit from coming out.*

"There is no superstition, perhaps," says Mr. Stewart, "more general and deep-rooted in the minds of this people, than the belief that certain persons have the power, by prayers and incantations, to destroy the lives of others; and many doubtless have become victims to their credence in this device of darkness. A person who has fallen under the displeasure of one of these "*kanaka anana*," or sorcerers, is told that his power is exercised over him, and that he will die. He himself believes in the efficacy of that power—thinks perhaps that he has known many instances of it. Anxiety is awakened; his mind becomes filled with pictures of death; he cannot sleep; his spirits sink, his appetite fails; and the effects of his imaginary fears become the real causes of the evil he deprecates. Finding his health and strength affected by these natural but unperceived causes, he considers his fate

inevitable; refuses all nourishment, as unnecessary and unavailing; pines, languishes and dies, beneath the influences of his own ignorance and superstition. The less enlightened of the people think no one dies a natural death, and resolve every instance of mortality into the effects of the *pule anana*, prayer of sorcery, some other incantation of a similar kind, or into the equally insidious influence of secret poison."

Examples of the effects which the fear of this *prayer of death* has upon the minds of the islanders, may be found in the Journal of Mr. Richards; some of them I will extract. "We were called again," he says, "to visit the sick lad of the prince. We last evening found him trembling, and his extremities cold, but these were nearly all the signs of disease which we could discover. On particular inquiry we were told, that the lad, whose funeral we attended two days ago, was *prayed* to death, and that the same sorcerer was engaged in praying this one to death. All supposed, therefore, that he must die of course, whatever remedies should be used. We gave him opium, and applied bottles of hot water to his extremities; his attendants seemed surprised, when they saw him fall asleep, and found his extremities gaining their natural warmth. The boy seemed not less surprised himself, when he awoke in the morning, and found himself nearly well."

"The natives who are acquainted with the case, entertain different opinions in respect to it. Some think there was an extraordinary efficacy in our *medicine;* but others suppose that the sorcerer either stopped praying, or made a *mistake* in prayer. It is the universal opinion, that if a priest hesitates, or makes the smallest mistake in his prayer, its efficacy is destroyed. So great was the effect of this boy's alarm, that had there been no remedy used, we have no doubt the end would have been serious, if not fatal."

"A similar instance has once occurred in our own family. We had caught a man stealing a piece of cloth from our yard, and sent the boys living with us to recover it. They succeeded; but in recovering the cloth, accidentally tore the thief's tapa. He immediately threatened to pray them to death, and all supposed he could do it with perfect ease, in consequence of their having torn his tapa. Had it not been for this accident, his prayers could have had no effect; but this threw the boys completely in his power. They were all alarmed, and one of them, notwithstanding all our arguments, appeared to believe there was no hope for him, except by regaining the favour of the thief. This he tried in vain to do. After three days he was taken ill, and supposed he had but a few hours to live. We examined him, but could perceive no signs of disease, except fear. He lay in his

View of the Volcano of Ki-rau-e-a, in Hawaii.

house, rolled up in his tapa. With considerable difficulty we compelled him to come out, and engage in hard work. After working an hour or two, he was convinced that he was not sick, and concluded that not only foreigners, but also the men who live with them, are proof against the *pule anana*."

The power which these people suppose supernatural beings to have over their minds, bodies, and destinies, is worthy of more particular notice, as leading to shocking practices, which remain to be described. A numerous family of these imaginary personages, each bearing a name significant of a peculiar character or office, are believed to have arrived at these islands, from a foreign land, called Tahiti, and to have taken up their residence in the crater of the volcano Kilauea, on the island of Hawaii. A description of this abode you shall have in the words of Mr. Ellis.

"After walking," he says, "some distance over the sunken plain, which, in several places sounded hollow under our feet, we came suddenly to the edge of the great crater, where a spectacle sublime and appalling presented itself before us. Astonishment and awe for some moments deprived us of speech, and like statues, we stood fixed to the spot, with our eyes riveted on the abyss below.

"Immediately before us yawned an immense gulf, in the form of a crescent, upwards of two miles in length, about a mile

across, and apparently eight or ten hundred feet deep. The bottom was filled with lava, and the south-west and northern parts of it were one vast flood of liquid fire, in a state of terrific ebullition, rolling to and fro its 'fiery surge,' and flaming billows. Fifty-one craters, of varied form and size, rose like so many conical islands, from the surface of the burning lake. Twenty-two constantly emitted columns of gray smoke, or pyramids of brilliant flame, and many of them, at the same time, vomited from their ignited mouths streams of florid lava, which rolled in blazing torrents down their black, indented sides, into the boiling mass below.

"The sides of the gulf before us were perpendicular for about four hundred feet, when there was a wide, horizontal ledge of solid, black lava, of irregular breadth, but extending completely round. Beneath this black ledge, the sides sloped towards the centre, which was, as nearly as we could judge, three or four hundred feet lower. It was evident that the crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or inundated the land on the shore. The gray, and in some places, apparently calcined sides of the great crater before us; the fissures, which intersected the surface of the plain on which we were standing; the long banks of sulphur, on the opposite side; the numerous

columns of vapour and smoke that rose at the north and south end of the plain, together with the ridge of steep rocks by which it was surrounded, rising, probably, in some places, four hundred feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnaces below.

"After our first feelings of astonishment had subsided, we continued for about half an hour contemplating a scene which we felt it impossible to describe; filled with wonder and admiration at the almost overwhelming manifestation of the power of that dread Being, who created the world, and who has declared, that by fire he will one day destroy it.

"Between nine and ten, (at night,) the dark clouds and heavy fog, that since the setting of the sun had hung over the volcano, gradually cleared away, and the fires of Kilauea, darting their fierce light athwart the midnight gloom, unfolded a sight terrible and sublime beyond all we had yet seen.

"The agitated mass of liquid lava, like a flood of melted metal, raged with tumultuous whirl. The lively flame that danced over its undulating surface, tinged with sulphureous blue, or glowing with mineral red, cast a broad glare of dazzling light on the indented sides of the insulated craters, whose bellowing mouths, amidst rising flames, and eddying

streams of fire, shot up, at frequent intervals, with loudest detonations, spherical masses of fusing lava, or bright ignited stones."

In this awful gulf lived the gods of the heathen. The boiling craters were their dwellings; the crackling of the flames, and the bellowing of the furnaces, their music; and the melted lava, the surf in which they sported, as the natives do in the waves of the ocean.

Of this volcanic family, *Pele*, the eldest sister, and principal goddess, received by far the greatest share of reverence. Her priests demanded for her use tributes, or offerings, of every sort of food, which served for their own support. If this tribute was refused, Pele became incensed, and visited the delinquents with dreadful scourges. The manner in which these judgments are said to have been executed, was truly terrific, and well adapted to enslave the minds of a superstitious people. The crater was filled with melted lava, which was poured in torrents upon the adjacent country, destroying its productions and inhabitants.

The eruptions of the volcano are generally preceded by hollow, rumbling sounds, and trembling of the earth; and at the first intimation of the dreaded calamity, the fisherman offered his sacrifice of fish, and the husbandman presented his gift of fruits and animals. Great numbers of hogs, cooked, as well as alive, were often thrown into the crater, or

into the burning torrents of lava that flowed from it, to stop its progress and appease the gods.

The dominion of Pele was thought to extend a considerable distance around Kilauea; and all herbs or fruits found within her precincts were held sacred, the natives fearing to appropriate the smallest portion of them to their own use, until they had first secured the favour of the goddess, by presenting her a part of whatever they had gathered. The guides who accompanied the missionaries to the crater in 1823, were alarmed at seeing them eat the berries of the ohelo, which grew on forbidden ground, and besought them to refrain, until the permission of Pele had been obtained; and it was matter of astonishment to the natives, when they learned that the missionaries had returned unharmed from the crater, after having eaten of the berries, and brought away pieces of sulphur from about the sides of it.

In the vicinity of the large crater were numerous smaller ones, almost equally feared by the natives, as they supposed the gods had power to proceed from one of these habitations to another, by subterraneous passages, in order to chastise offenders, although somewhat removed from their immediate neighbourhood.

Such was the slavish fear in which the people were held by imaginary beings, and such

their ideas respecting the causes of sickness, death, and all other calamities; their custom of presenting gifts on the altars of superstition is not therefore surprising. But when we see them offering *human* sacrifices, we tremble, and almost fear that minds thus enslaved, are beyond the reach of emancipation. Of the extent to which this horrible practice was formerly carried, you may best judge by reading a few facts. On the death of a chief, one, two, or more lives were sacrificed, the number varying according to the rank of the deceased; and all persons guilty of a high offence against government, were liable to be offered to idols.

When Captain Cook visited the islands, a multitude of the skulls of persons who had been offered to the gods, were seen hanging about the walls of the Heiau; he also saw the burial place of a chief, where, the native who accompanied him said, pointing to a corner of the ground, there lie the Kanaka and *wahine-tabu;* meaning the man and woman who had been sacrificed in consequence of the death of the chief. On the death of Kalaiopu, the former king, ten unhappy beings were slain. Umi, an ancient king, was once offering a sacrifice, at Waipio, when Kuahilo, his god, in a voice from the clouds, demanded more victims. The king continued sacrificing, as his god called for more, until he had slain all his men, excepting a particular friend,

whom he refused to give up. The demon becoming more urgent, the king at length yielded; and himself and the priest were all that remained, after having slaughtered more than eighty men, in answer to the supposed call of an implacable spirit.

In the summer of 1824, our missionaries visited a temple at Diamond Hill, where they found fragments of human bones, and were told that about the year 1804, Keopuolani being dangerously sick, in the neighbourhood of the temple, ten men were sacrificed, in order to pacify the offended demon, who was supposed to have caused her sickness. Keopuolani recovered; not because these sacrifices softened the heart of the demon, but because an overruling providence had resolved, that before her death she should see a missionary, and embrace the gospel.

Human sacrifices were also offered to the god of war, before going out to battle, that he might show himself propitious in the contest. On these occasions the king obtained victims in the following manner:—He sent to the chief of each district as many small stones as amounted to the number of men to be furnished by that district. The intended victims were ignorant of their destiny. The chiefs commissioned certain persons, who, having armed themselves with stones and clubs, fell, by surprise, on the wretched men selected for the sacrifice; and having beaten them un-

til they submitted or died, bore them away to the altar, where the bloody rites were performed.

I will remark, in concluding what I had to say on this subject, that for some time past, rebels against the government have not been sacrificed to the gods, but punished in some other way. Mr. Stewart mentions as an instance of this, a young chief, who had been taken captive during a rebellion, and having been bound with cords, was put on board a pilot boat, proceeding from one island to another. Mr. Bingham, who was in the same vessel, saw him during the evening, leaning against the side of the boat; and on inquiring for him the next morning, the captain plainly intimated, that in the dead of the night he had been cast, with his hands bound, into the sea.

Shocking as is the picture which this letter contains of the idolatrous and barbarous customs of the people of the Sandwich Islands, I can safely affirm that it falls far short of reality, if we look back but a few years. Important changes, however, have already taken place. The natives have, as a nation, cast away their idols; and though superstition still bears extensive sway, there is reason to hope that its terrors are rapidly vanishing beneath the mild influences of the gospel of the Prince of Peace.—Yours,

E. E.

My Dear L.—Next to the heavy yoke of superstition borne by these islanders, the *tabu* system has fallen with the greatest weight of oppression on their minds and persons. This was indeed one of the most dreadful engines of tyranny ever invented by man; and it was equally so, whether regarded as a political or religious instrument, or as operating on the feelings, opinions, or conduct of the people.

The word *tabu* is so extensive in its meaning and applications, that it is difficult to define it with accuracy. Every thing made sacred, or consecrated to the gods, was tabu. The persons of kings, chiefs, and priests, were tabu, as were animals, fruits, and other articles reserved for sacrifice. Days, weeks, or months, appropriated to religious observances, were also considered as tabu, or sacred; and on some occasions, the strictness of the tabu was such, that those who left their houses were punished with death. Every fire must be extinguished, and all noise prevented, even to the barking of a dog, or the crowing of a cock, and profound silence reigned, as far as the tabu or prohibition extended. There were also certain days when fishing was forbidden, and canoes were not allowed to leave the shore, or the natives to indulge in their sports upon the water. These restrictions extended to the different articles of food. None but the priests or chiefs were permitted to eat

cocoa-nuts. Females were not allowed to eat pork, fish, and many other kinds of food. The wife must not even dress her food at the same fire with her husband, neither must she eat at the same board with him, or enter his house, or that of her father or brother. Sick persons were sometimes tabued; in which case, no one dared approach them, not even their nearest friend or relative; and they were left to perish in the open field, within the sight and hearing of their friends, who afforded them neither shelter nor solace.

Although this whole system of oppression was in the hands of the priests and chiefs, and they managed it at their pleasure, and to suit their own purposes, yet any violation of it was considered an offence against the gods. Their fury could only be appeased by the death and sacrifice of the offender; and if, by any means, he escaped such a fate, he trembled ever after in fear of some judgment that must sooner or later overtake him. Whatever evils he was called to suffer in after life, or by whatever death he might die, he was looked upon by his friends as paying a just penalty for his transgressions.

The purposes which this system of restrictions was made to answer, by the haughty and capricious chiefs, were such as to harass the lower classes with incessant fear. If a sacrifice was wanted, and no criminal at hand, a tabu was laid, of such a nature, and under such

circumstances, that it must almost necessarily be broken; but if this device failed, another tabu was *secretly* laid, and the person who unconsciously violated it, was immediately seized, and dragged to the bloody altar. The following fact will serve as an example of this species of cruelty and deception. A priest having privately laid a tabu on the edge of the water, near which stood several houses, a canoe was sent around into the bay, directly in front of them. When arrived there, the boat was intentionally overturned, and one of the men who had been in it, feigning himself to be drowning, an old man from one of the houses, moved by sympathy for his perilous condition, sprang into the water to render him assistance. But at the instant of this generous act, he was seized by a servant of the priest, hurried to a neighbouring temple, and there inhumanly slain as a sacrifice. When this object was accomplished, the drowning man entered his canoe and rowed away.

Distressing as were the effects of the tabu system on the people at large, it was made to bear with peculiar rigour upon females. How wretched, for instance, was the lot of a wife! Shut out from the habitation of her husband, and deprived, in a great measure, of the comforts of home, and the sympathies of him who should have supported and protected her, where could she look for kindness and friend-

ship? Hard, indeed, was her fate; destitute alike of the enjoyments of this world, and of the animating hopes which brighten the Christian's prospect, as he looks towards another.

The evils arising from this source, were, if possible, enhanced by the practice of polygamy; one husband having many wives. This is an evil of which we can have no just conception. It is the bane of human society. It destroys at once the sacredness of the relation between husband and wife; sacrifices the higher enjoyments of domestic happiness; pollutes all that is social; and breaks that sacred tie which binds the parent to the child, and the child to the parent. The connexion between the parents themselves, resulting from no refinement of feeling, is strengthened by no sacred obligation, and may be dissolved at any time, and upon the slightest pretence. The dreadful consequences which follow such a system, are beyond the power of description. Even could the connexion between the husband and the wife be made permanent, the situation of females and children would still be deplorable.

But the effects of the tabu system, and of polygamy, by no means end with the actual suffering of those against whom they are made to bear. Wherever they prevail, we may expect to see a universal prostration of all the kind feelings of our natures. Children

lose, or rather never have, any sentiments of respect for their parents; while parents feel no anxiety or affection for their children. The people, from having been frequently compelled to stand at a distance and witness the last struggles of near friends, whom, in consequence of a tabu, they are not allowed to approach, at length acquire an indifference almost equalling the hardihood of a brute. Indeed, the very fact of a sick person's being tabued, presupposes that he has something about him which renders him obnoxious to the gods and to man—he is therefore an object of contempt rather than of commiseration. When feelings such as these have taken possession of the human heart, no circumstance of distress, however aggravated, can draw forth its compassion.

As an evidence of the truth of this remark, you have only to look at the Sandwich Islands as they were but ten years since. The afflicted, the diseased, the deformed, and even the insane, were objects of ridicule and persecution. Mr. Richards tells us, that for a person to receive assistance from his neighbours, when his house was on fire, was a thing unknown among them, even at as late a period as the year 1825. He speaks of having witnessed the conflagration of four native houses, when, instead of making the smallest effort to extinguish the fire, it was the sole object of the people who collected together, to pilfer

every article that came within their reach, and to deprive the sufferers of the small portion of their property that escaped the flames. "When I went," says Mr. Richards, "in the morning, I found the owners of the houses, with their families, sitting on mats in the open air, where they had all slept during the night. The people were collected round them, but not from sympathy or kindness. The destitute families were rather the subjects of ridicule than of pity. I returned to our house; but at noon took four *malos* in my hand, and went again to the spot. I found the families as before, except that they had a sheet of thin tapa drawn as an awning over their heads, to screen them from the very oppressive heat of the sun, which was now vertical. There were at least two hundred people standing around them. I gave to each of the men under the awning a malo. The people all seemed astonished at my making the presents, for they could assign no cause for it. Some said, 'What a fool this foreigner is, to make presents to these poor men.' Others said, 'He expects they will give him something, by and by; the foreigners are all cunning men.' One inquired with much earnestness, 'Did you think those men were chiefs?' I answered, 'No.' He inquired again, with increasing interest, 'But what have they ever given you?' I told him, 'Nothing.' Said he, 'They are poor men—very poor; why should you give any thing to

them?' I told him I gave because they were poor; but this reason he could not understand. It is indeed universally true here, that those who give, do it, hoping to receive as much again."

Mr. Stewart mentions a poor creature who died within sight of the mission house, "After having lain uncovered for days and nights in the open air, most of the time pleading in vain to his family, still within the hearing of his voice, for a drink of water. And when he was dead, his body, instead of being buried, was merely drawn into the bushes, and left a prey to the dogs that prowl through the district in the night." He also speaks of having himself seen the attendants of the king stoning a lunatic, by way of sport. He was sadly bruised, and would probably have ended his miserable existence, had not one of the chiefs interposed, and rescued him from his tormentors.

Even the mother, by what she sees and suffers, loses her affection and sympathy for her own offspring. It was stated by the missionaries, after they had been four or five years on the islands, that where the influence of the mission had not yet extended, *two-thirds of the infants born, perished by the hands of their own parents, before attaining the first or second year of their age.* The cries of the infant awoke no concern in the mother, and rather than submit to the task of watching over its helpless years, she would

leave it to perish. "The very periods," says Mr. Stewart, "when the infant of the Christian mother is to her an object of intense solicitude, and of the deepest anxiety, in times of sickness, suffering, and distress, times at which the affections of the parental bosom are brought into the most painful exercise, are those when the mother here feels that in her child she has a care and a trouble which she will not endure; and instead of searching into the causes of its sorrow, or attempting to alleviate its pains, she stifles its cries for a moment with her hand, hurries it into a grave already prepared for it, and tramples to a level the earth under which *the offspring of her bosom is struggling in the agonies of death!*"

The customs of these people, in relation to the dead, were barbarous. The first instance of Christian burial among them, was that of the king's half sister, in the year 1823. Previously to that time, the bodies of the common people were secretly buried, or otherwise disposed of by night. On the death of a chief, the flesh was torn from his bones by his nearest friends or relatives, and afterwards burnt, or thrown into the sea. The bones were carefully preserved during one or two generations, being the objects of veneration, and sometimes of religious homage. In this manner was the body of Captain Cook treated,—and Mr. Ellis ascertained to his own satisfaction, that some of the bones of this renowned navi-

gator were kept as objects of worship, in a temple devoted to that purpose, until within a short time of his visiting Hawaii. When the system of idolatry was abolished, these bones were secretly deposited in some place unknown to all but the priests, and have not since been discovered.

The scenes which formerly took place immediately after the death of a person of distinction, were so shocking in their nature and consequences, that they can hardly be described. When we consider the ascendency which the chiefs maintained over the common people during their lives, and also the superstitious belief prevailing among them, that the spirits of their deceased masters still wandered about, with power to control the destinies of their former subjects, we cannot wonder that great excitement and apprehension should follow the death of one of the nobles. On such occasions, the people generally broke away from the restraints of government or humanity. Personal rights were disregarded, each one committing such depredations as he chose, and assaulting the persons of friends or enemies with impunity. Muscular strength was the only security against violence and abuse. Even the chiefs lost their customary dignity, and were themselves exposed to the outrages of the populace; while day after day presented an uninterrupted scene of terror, suffering, riot and debauchery.

These shocking transactions were accompanied by loud and continued wailings, in which thousands of persons united; at the same time distorting their faces, throwing their limbs and bodies into unnatural and uncomfortable positions, prostrating themselves on the ground, and shedding torrents of tears. To all this was added the still more barbarous practice of rending the garments, tearing the hair, cutting or burning the flesh, and even putting out the eyes, and breaking the teeth with stones or clubs.

These cruelties were not exercised towards enemies merely, but near friends were abused; and those who escaped injury from the hands of others, usually inflicted wounds on their own bodies, it being considered as cowardly and disgraceful to pass through such a scene unhurt.

The ideas which these people entertained of the condition of their friends after death, seem to have been vague and unsatisfying. They had some undefined expectations of meeting the spirits of their ancestors, in another state of being, but never looked forward to this future existence as to a state of rewards and punishments. Although their system of idolatry operated so powerfully on the *fears* of its votaries, those fears related entirely to calamities which might overtake them in this world. Beyond this they looked not, contenting themselves with their scanty portion

of earthly enjoyment, and looking for no happiness beyond it.

Superstition, such as I have described to you, was ill calculated to exert a restraining influence over the morals of a people—and in fact *theft*, *drunkenness*, *impurity*, and *every other vice*, was shockingly prevalent at the Sandwich Islands, when the missionaries first landed there. Their situation in every respect, was such as to draw forth the sympathies of the Christian and the philanthropist; and to demand, imperiously, the pious labours and prompt exertions of men who were willing to sacrifice all the enjoyments and privileges of home, for the privations and sufferings involved in a missionary enterprise.

Yours, E. E.

My Dear L.—I have endeavoured to give you a full view of the sufferings and wants of the Sandwich Islanders. You will agree with me, that it was the duty of Christians to do something for their relief. But how was this to be effected? Could men be found who were willing to give up the comforts of a cultivated society, to mingle with a people degraded almost to a level with the brutes? It must, indeed, require the exercise of all the Christian graces, to induce a man cheerfully to forsake father and mother, brothers and

sisters, and, breaking away from all that is alluring in home, devote his life to the instruction of a heathen nation. But great as is the trial, those have not been wanting, who, incited by love to God and man, have voluntarily submitted to the privations and sufferings of a missionary life.

Many circumstances conspired to point out the Sandwich Islands as a field of labour where *certain*, if not immediate success, might reasonably be anticipated. Many individuals belonging to them had, at different times, visited the United States. Some of these, and among them Henry Obookiah, whose Memoirs are published by the American Sunday-School Union, were put under a regular course of instruction. From these few attempts at enlightening their benighted minds, it was clearly ascertained, that the natives of the islands had minds capable of high improvement, though sunk to the lowest depth of degradation. They had also been represented as manifesting no ordinary share of sprightliness and native vigour of constitution. In arranging and combining their ornaments, they showed not only marks of skill and genius, but the elements of good taste. Though various assignable causes had operated to produce in them a prostration of all the kindly feelings of our nature, yet their ardent attachment to particular things had shown them to be susceptible of strong feelings and warm

friendships. They only needed to be instructed, to have proper motives or principles of action; and proper objects of pursuit placed before them, in order to shake off their superstition, and take a respectable rank among civilized nations. The success which had ultimately crowned the labours of the English missionaries at the Society Islands, spoke loudly in favour of similar efforts being made by our own countrymen in islands nearly resembling them in language, customs, and resources.

But one of the prominent causes which induced the American Board of Commissioners for Foreign Missions to look with an eye of peculiar interest on the inhabitants of the Sandwich Islands was, that a train of events was taking place, which threatened the existence of the nation. From the time of their discovery, they had felt the effects of occasional intercourse with foreigners. Situated in such a manner as to have important relations to the western parts of America, and the eastern coast of Asia, they are convenient places for the trading vessels of both countries to touch at and recruit. They have also been a favourite resort for the whale ships of the Pacific Ocean. The sale of their own sandal wood in the Chinese market, has also contributed to give them a knowledge of foreign habits. It is not possible that this intercourse should have been without effect, and it is interesting to inquire what has been

its influence on the Sandwich Islands. What connexion had Captain Cook and his company with the future destiny of their heathen inhabitants? He found them immersed in superstition and idolatry. Did he strive to raise them to more correct ideas of the Deity? No, far from it; *he suffered himself to be worshipped by them as a god!* He found them in loose, immoral habits, in respect to domestic life. Did he any thing to effect a cure? So far from it, the examples of his crews served to rivet, more firmly than before, the chains of sin which bound the natives. He corrected none of their opinions, and abolished none of their idolatrous rites; leaving them in their former ignorance, and their old vices, and engrafting on them new vices and diseases, which, coming upon them unawares, raged with a power which threatened the extinction of the entire population. And what have been the consequences of subsequent visits of foreigners to the islands? generally pernicious—the simple inhabitants have been cheated in their property, vitiated in their morals, and reduced to want, wretchedness, and almost starvation. From the death of Captain Cook, until the introduction of Christianity, in the year 1820, there was going on in the islands a regular deterioration in character, and an aggravation in vice and misery. The population amounted to scarcely a quarter part as many at the expiration of the forty

years succeeding Cook's visit, as it did at the time of his discovering the islands.

The causes of this depopulation may be found in the bloody wars which have occasionally raged, in the barbarous practice of infanticide, and in the drunkenness and disease introduced by foreigners. Intemperance was brought upon the islands by two English convicts, who escaped from Botany Bay, and seeking a refuge among them, contrived to distil a spirituous liquor from certain roots which grow abundantly. The curse which fell upon the natives from this source alone, is sufficient to account for all the marks of desolation which have been recorded. The chiefs, as well as common people, soon became intemperate. Days together were given up to scenes of dissipation and debauchery. The missionaries, in their tours around Hawaii, speak of finding the inhabitants of whole villages in a state of intoxication; and, when we add to this, the licentious habits of the natives in other respects, we need look no farther for the causes of the decrease of population. In order to save the nation from absolute destruction, it was necessary to interpose restraints, that should stay the progress of the popular vices, and stop the effusion of infant blood. The most effectual mode of doing this, seemed to be by the introduction of foreigners into the islands, whose sole object should be the improvement and happiness of the natives;

and whose example, if followed, should lead to a course of conduct exactly the reverse of that which former intercourse with strangers had served to establish.

In the year 1819, a few devoted Christians, after prayerful consideration of the subject, resolved to go to the islands, and devote their lives to the work of diffusing the blessings of civilization and Christianity among the people. The undertaking was arduous—it was fraught with dangerous and lasting consequences, and the prospect of *immediate* success was by no means sure. They anticipated much difficulty in bringing a heathen people, whose character had been matured under the pernicious influence of superstition and idolatry, to adopt the opinions and customs of enlightened and Christian nations. And many stood ready to add discouragement to difficulty, asserting the impossibility of their accomplishing what they were about to undertake, and denouncing the enterprise as *preposterous* and *chimerical.*

But these determined Christians were not to be turned from their holy purpose of doing good to man, by the voice of difficulty and discouragement. The voice of conscience—the voice of pure benevolence—and the cry of distress and wailing from a distant nation on the verge of extirpation—all conspired in saying to these men, as Moses said to the people of Israel, "*Go forward.*"

This voice they obeyed, and on the 23d of October, 1819, the first band of missionary labourers sailed from Boston for the Sandwich Islands, on board the brig Thaddeus, Captain Blanchard. Their little company consisted of Rev. Hiram Bingham, and Rev. Asa Thurston, ordained ministers; Dr. Thomas Holman, physician; Mr. Daniel Chamberlain, agriculturist; Messrs. Samuel Whitney and Samuel Ruggles, teachers; and Mr. Elisha Loomis, printer. These were all accompanied by their wives, and Mr. Chamberlain carried also five children. Four natives of the islands, John Honolii, Thomas Hopu, William Kanui and George Kaumualii, sailed also with the missionaries. They had been educated at the Foreign Mission School, at Cornwall, in Connecticut, and it was thought they might aid the mission much, by acting as interpreters as well as teachers. These persons all arrived in safety at the islands, in April, 1820. But before describing the reception they there met with, or proceeding to speak of their subsequent labours, it is necessary that I should acquaint you with transactions which were taking place at the islands, during their voyage from America.

I have, in a former letter, mentioned the unlimited control which Kamehameha had acquired over the islands. He was a man of strong natural abilities, peculiarly affable in his manners, fond of daring enterprises, and

beloved, as well as feared, by his subjects. His mind was thoroughly imbued with the idolatrous and superstitious notions of his countrymen. He was scrupulous in the strict observance of the tabu system, in all its particulars; and rigorously demanded the death of such as failed of complying with all the requisitions of that oppressive ordinance. He paid profound homage to his god Kaili, in whose power he reposed great confidence, and whose image he always carried into the field of battle. His death took place but a few months before the arrival of the missionaries in his dominions; and his last words to his son Liho-Liho, contained a solemn injunction to adhere firmly to the religion of his ancestors, and never to fail in paying due reverence to the gods, who had so signally protected his family and the nation.

When Liho-Liho ascended the throne of his father, instead of following his counsels, and supporting the established religion, he ordered the idols to be destroyed, the temples to be demolished, and the priesthood stripped of its importance. This was a bold and decisive step on the part of the king, and produced, as might naturally be expected, commotion and alarm among the people. The priests opposed it, because not only their dignity, but their gain was taken away; and the people trembled, lest so flagrant an insult should be punished by the gods with scourges

and judgments on the nation. An insurrection followed, but the king immediately vanquished the insurgents; tranquillity was restored, and the people ceased to complain of the act of their sovereign. Even Keopuolani, queen of the late Kamehameha, and mother of Liho-Liho, acquiesced in the destruction of the idols, saying, "Our gods have done us no good—they are cruel—let the king's wish be gratified."

In this act of the king, by which the whole system of idolatry, with its bloody rites, was abolished, the signal interposition of divine Providence was manifested. The minds of this deluded people, moving almost simultaneously, burst the bands that had enslaved them for ages. The day-star seemed to arise from the midnight darkness of superstition, and the whole nation stood ready for the reception of truth.

We can hardly determine what induced Liho-Liho to break away thus suddenly from the examples of his ancestors. Perhaps the contempt shown by foreigners for the gods of his people; a conviction that those gods possessed not the power ascribed to them; with the knowledge he had gained of the destruction of the idols at the Society Islands—all conspired to induce him to a course of conduct so unexpected. His attachment for his queens, without doubt, led to the abolition of *ai tabu*, or the custom of males and

females eating separately. Having invited all foreigners of note in the islands, as well as the chiefs of distinction, of both sexes, to an entertainment, the males were seated at one table, and the females at another, according to the regulations of the tabu. Both companies being engaged in partaking of the feast, the king arose from his seat among the males, and taking a dish of food from the table, passed to that of the females. Among these he seated himself, and though manifesting great agitation, began to eat of their food. The company present looked on this deed with surprise and alarm—but, at length clapping their hands cried out, *ai noa, ai noa, the eating tabu is broken.* The king having satisfied his appetite, left the table, uninjured, and immediately issued the mandate which caused the destruction of the idols and temples. In a few days, the places of their former worship were in ashes; the idols were either cast away, and trampled under foot, or preserved merely as objects of curiosity; and the blood of human victims ceased to flow.

There could not have been a more favourable moment for the introduction of christianity into the islands, than a crisis like this. The people had advanced to a point, from which, under the influence of well directed moral means, they could be brought to the state and standing of the civilized and christianized nations of the world. Having re-

nounced their whole system of idolatry, they seemed prepared to receive with gladness such instruction as should point out to them a better way. I do not mean to imply, that an end was, at once, put to *all* the superstitious fears and observances of the nation—or that priests and sorcerers do not, and will not, remain for some time longer, to practise on the credulity of the ignorant; but that idolatry, with all its accompanying evils, received such a shock, as taught the people that the greatest ills they suffered, resulted from their own false notions of the power of the gods. For this, or any other nation, to rid themselves entirely of feelings and habits, acquired under the influence of heathenish fanaticism, would be difficult, if not impossible, without the aid of the Bible. This blessed volume was already near at hand—the missionaries arriving at the islands almost immediately on the accomplishment of the events I have been relating.

Of these wonderful events, however, they had no knowledge before their arrival. They had determined on the enterprise, with the expectation of having to encounter opposition from priests and people—and of being obliged to take the first step, towards undermining the system of superstition that had for ages been supported, and which had incorporated itself into all the habits and prejudices of the nation.

But God's ways are not as our ways. He had designed to establish his church in these islands; and while he prepared the hearts of his servants, the missionaries, to endure severe trials—strengthening their faith, by calling them to go forward under the darkest prospects; he also prepared the way for their reception among a heathen people, by bringing about a revolution, as wonderful as it was unprecedented.

Let the consideration of an event like this, my dear L., operate as a new incitement to you, to do whatever you believe to be *duty;* at the same time trusting in Providence, to overrule and direct your steps.

Yours, E. E.

My Dear L.—With what various and peculiar emotions, were the hearts of this little band of missionary labourers filled, when on reaching the shores of these remote islands, after a voyage of more than five months, they heard the unexpected intelligence, "*Kamehameha is dead—the tabus are broken—the idols are burnt—the Heiaus are destroyed, and the priesthood abolished.*"

This welcome information must have deepened the emotions of eagerness and anxiety, which would naturally arise on a first view of the land that was to be the scene of their

future labours, sufferings, and enjoyments. The lofty mountains of Hawaii, towering far above the clouds—the rocks—rivulets, and cascades and cultivated fields; even the smoke ascending from the rude cabins of the natives, who crowded to the shore to view the vessel, as she rode at anchor—all must have presented a scene of intense interest to those, who were bringing from afar the glad tidings of salvation to a heathen people. And still more interesting to the native youths who accompanied them, must have been the sight of their native land, and the prospect of speedily embracing kindred and friends, after years of separation.

Soon after coming to anchor, Mr. Ruggles, Thomas Hopu, and George Kaumualii went on shore, to visit Kalaimoku, a chief of distinction, who held a station similar to that of *prime minister*, in the court of a polished nation. By him they were kindly received, and entertained with civility; and on their return to the ship, the queens of the old king Kamehameha, sent a present, consisting of fresh fish, sweet potatoes, and fruits, as a token of their friendship, and the satisfaction they felt at the arrival of the strangers who were *to tell them* good things. In the course of the same day numerous canoes approached the ship, in order to sell vegetables.

At the sight of these rude children of nature, the missionaries wept involuntarily.

They inquired of them whether they had heard any thing about Jehovah, who made Hawaii, and all other things? They replied, "*Liho-Liho, our king, has heard of the God of the white men, and spoken of him—and all our chiefs but one, have destroyed their idols, because they could do no good, since they could not save the king.*"

The next day Kalaimoku, his wife, and two queens of the late king, visited the ship, decently dressed, and with a numerous train of attendants. They were introduced to each member of the mission family, and dined on board the ship. They all expressed pleasure at the idea of the strangers taking up a permanent residence among them; Kalaimoku declined acting publicly in their behalf, until he should have first consulted the king. When he left the ship, he presented Mr. Bingham with a curiously wrought spear, in token of his own kind feelings.

The day following, April 2d, being the Sabbath, and Kalaimoku and his companions being still on board, Mr. Bingham preached a sermon from the words, *The isles shall wait for his law.* This was the first sermon ever delivered in the presence of these islanders, and though they did not understand it, they seemed pleased with the mode of conducting worship, and particularly with the singing. The queens admired the dresses of the wives of the missionaries, and "one of them," says

Mr. Bingham, "requested that our *wahines* (women) should make her a gown like their own; but when she was told it was the *Sabbath*, and that it could not be done with propriety until the next day, she was satisfied to wait."

The next morning they sailed for Kailua bay, near which was the rude palace of king Liho-Liho. On reaching the place, Kalaimoku went on shore to consult the king, previously to the landing of the missionaries; Messrs. Bingham and Thurston soon followed, and laid before him their important message. The official letter of Dr. Worcester, Secretary of the American Board of Commissioners for Foreign Missions, addressed to the late king Kamehameha, was read and interpreted to Liho-Liho, as well as one to himself, from Captain Reynolds. Through interpreters, also, the sentiments of the American Board, and the wishes of the mission family, were communicated to the king. A spy-glass, forwarded by the Board, was presented to him, and he appeared gratified with the object of the mission, and willing to take the subject into deliberate consideration.

The negotiations were continued the next day, and an elegant Bible, the gift of the American Bible Society, was presented to the king, and Bibles were also given to the daughters of the late sovereign. These presents seemed to produce a favourable impres-

sion on the minds of all. Even Hawahawa, the late high priest, received the missionaries cordially. On his introduction to Mr. Bingham, he expressed much satisfaction in meeting a *brother priest* from America, still pleasantly claiming that title for *himself*. This was matter of great surprise to the strangers, as they had been led to expect more formidable opposition from him than from any other source. For years he had exercised uncontrolled sway over the minds of his countrymen,—and could hardly be looked on in any other light than as the destroyer of multitudes. Well might the missionaries have exclaimed, on seeing him thus willingly renounce his supremacy, "*Sing, O heavens, for the Lord hath done it!*"

Still the negotiation was not free from embarrassment. It was whispered by the foreigners resident at the islands, that the government of England might be displeased, should the king suffer the settlement of the American missionaries in his dominions. This was probably done by a class of men who feared that if the islanders should imbibe the spirit of the gospel, their own licentiousness, hitherto unrestrained, might receive a check. Reports were also industriously circulated to the disadvantage of the missionaries at the *Society Islands*, asserting that they had *usurped the government and monopolized the trade.*

Such reports were well calculated to awaken apprehensions in the minds of the king and chiefs; and such new and unexpected difficulties greatly embarrassed the missionaries,—for as they could make no communications, excepting through the medium of an interpreter, it was almost impossible to show satisfactorily that they were not as base and treacherous as were the persons who had attempted to injure them. It was fortunate for this little band of dependent strangers, that they were able, at a moment so critical, to produce testimonials that their object met the *entire approbation* of British subjects, British missionaries, and British missionary societies,—that the people of England, and the people of the United States, were on the most friendly terms,—and that the American Board had given them no authority to interfere, in any respect, with the political interests of the islands.

Several days elapsed before the king arrived at a conclusion favourable to the missionaries. Though satisfied, at length, with their good intentions, and pleased that they would be able to teach the natives many useful arts, he seemed fearful that they might, at some future time, become burdensome to him. Therefore, whilst he allowed those who were already on the island to remain, he particularly requested that *no more missionaries* should be sent. It was his will that two of the Ame-

ricans, with their wives, and two of the native youths who had accompanied them, should continue at Kailua, and be furnished with habitations and provisions at the public expense; and that the rest of the company should take up their residence at Honolulu, on the island of Oahu.

On the 12th of April, 1820, Mr. Thurston and Dr. Holman, with their wives, and Thomas Hopu and William Kanui, quitted the Thaddeus, and taking with them their little portion of this world's goods, fixed their habitation among the ignorant heathen, for whom they had sacrificed so much. The remainder of the company, after having taken leave of those whom they were to leave thus in a strange land, and, having committed themselves to the guidance and protection of him who has said, *Lo, I am with you always*, sailed from Hawaii, and arrived at Oahu on the 14th of April. On the 19th, they took their final leave of the frail bark, which had, through the mercy of God, borne them safely, more than 18,000 miles, across the mighty deep. The people at Honolulu received them kindly, giving them every accommodation, and showing them every attention which their own circumstances would admit. On the 20th of April, the Missionaries wrote thus, to their friends in America:—"We rose this morning, for the first time, from our slumbers on heathen ground, and find ourselves in cir-

cumstances of real comfort, and under new obligations of gratitude to the Watchman of Israel, who has kept our habitation in peace."

On commencing their labours among the islanders, the missionaries had to encounter many difficulties, arising from the previous habits and prejudices of the people. While employed themselves in acquiring the language of the islands, they wished to instruct the people in reading and in writing their own language, and at the same time give them some rational ideas of God and his works, in order to prepare them for understanding the Bible, as soon as they should be able to translate it. Although this was the most favourable time to introduce Christianity, yet many things stood in the way of its being speedily and cordially embraced. The people still retained many superstitious notions, directly at variance with the spirit of the Gospel. A native, who has grown up under the influence of a system operating upon his fears, though he should renounce his superstition, will suffer a recurrence of his fears, whenever he is brought into circumstances similar to those in which they were first excited. This state of mind you may see exemplified in the case of a child, who, in passing a forest in the darkness of night, has been terrified by the approach of what he supposed to be a beast of prey. Would not this child, on finding himself again on the same spot,

under similar circumstances, tremble and falter—even though he had discovered that an innocent lamb had caused his former alarm? Just so was it with these poor heathen. Their religion taught them to fear every thing. It converted the peaceful lamb into the ferocious tiger, and made an angry god of the storm, the wind, the thunder and the lightning. Even when convinced that their notions had been false and foolish—that their gods had no existence but in their own disordered minds—their fears would come upon them at times, with a power which unassisted reason could not conquer.

These fears, which the missionaries endeavoured to combat by means of the Bible, were not the only hindrances opposed to their progress. Many priests still remained, practising on the fears of the people, and using every means to keep superstition still alive among them. This set of men, however, had lost all their *authority*, and most of their influence, and were gradually sinking to a level with the rest of the natives.

Independently of obstacles which the missionaries met with in the remains of ancient idolatry and superstition, they had much difficulty in bringing this people to consistent views of true religion. They seemed to have no distinct idea of a spiritual existence, of a spiritual being—no rational idea of a creating power, or of a future state.

There is no word in their language designating a supreme, spiritual Being—author of all things, and governor of all things. They supposed that the islands were originally made by the god and goddess Oakea and Opapa. "The story relates," says Mr. Bishop, "that they were produced in the order in which they stand to each other, viz. Hawaii, the elder sister, Maui, the second, and so of the rest. After Opapa had produced the islands, men were also created. The first man that was created stood erect, indeed, but motionless, with jointless arms connected to his body by a web of skin, and legs joined together in the same manner. Maui, another deity, enraged at this motionless and helpless statue, broke his legs at the ankle and knee, and tearing his arms from the web that connected them to his body, broke them at the elbow and shoulder, and thus formed the joints of his limbs. But as yet he had neither fingers nor toes. Hunger impelled him to seek for food in the mountains, where his toes were cut out by the brambles in climbing; and his fingers were formed by the sharp splinters of the bamboo, while reaching with his arms for food in the ground. By these fortuitous circumstances the human frame was perfected."

And equally gross and absurd, as I have already intimated, were their ideas of a future state. All the ideas they had concerning it

were borrowed from the dreams of fanatics and priests; and in most cases, these dreams were mere fabrications, imposed on the credulity of the ignorant, to answer some iniquitous purpose. Hence these ideas were neither uniform nor consistent. Some of the people thought that after death their friends were eaten by the gods—others supposed that they were carried to a place of darkness, where they fed on lizards and butterflies. But in most cases, when questioned as to another world, they would answer, *We don't know; our fathers never told us.*

It must of course have been exceedingly difficult, to give a people, brought up in such ignorance and superstition, correct ideas of the infinite Jehovah—uncreated and spiritual. There would be in their minds, a constant tendency to reduce him to a material being, like their own false gods—occupying a particular spot or place. All the distinct ideas they were able to form were confined to objects of sense. They had no definite conceptions of any thing beyond what they saw with their own eyes; and hence were sceptical or confused on every subject which could not be made clear to their senses. For instance, they could not be persuaded that the world was not a continuous plain—and this plain they supposed must be stationary, since they could not be made to see or feel it turn around. *It cannot turn around*, say the people, for (point-

ing to one of the islands,) *Maui is always there.* And one of the chiefs, after listening seriously and attentively to a person who was attempting to explain to him the revolution of the earth, objected, because the earth in rolling over, would *throw off all loose things:* and turning to his companions he said, *hold on to your calabashes when the earth turns around again.*

These facts are sufficient to show you, my dear L., that the missionaries had numerous difficulties to encounter, in meeting the prejudices of this people. But they had to encounter their vices, as well as their prejudices. The religion they preached, stood directly opposite to all their sinful practices. It required of them sobriety, honesty, temperance, and purity of life, in place of their former thievishness, drunkenness, and debauchery. But all these obstacles God could, in his own way overrule, for his glory, and the advancement of his cause in the islands. In the mean time, the life of the missionary was not one of ease and inactivity—but of hardship, toil, and discouragement. Truly, those who give themselves away to such a work, must look for little else than labour and privations—but their reward will be great in heaven.—Yours,

E. E

My Dear L.—When the missionaries commenced their operations at the islands, in the spring of 1820, not an individual throughout their whole extent, from the king to the lowest vassal, had ever seen a book, or even a simple phrase of his own language in print; and I may go farther, and say they did not know it could be written. In this state of gloomy ignorance lived more than 100,000 natives, grouped together in little villages, scattered over several small islands.

A few missionaries could do little towards improving such a mass of inhabitants, even if they mutually understood each other's language, so long as they were obliged to confine themselves to verbal communications. An individual can address but a few persons at the same time, and those only occasionally. It is by means of books alone, that knowledge can be effectually communicated to the multitude scattered over a large territory. By means of the press, a single truth may be communicated to thousands, at the same time; and a book may continue to utter the same truth for months or years, until its pages are worn out. But much was to be done, before the inhabitants of the Sandwich Islands could be instructed in such a manner. The missionaries must first understand the language of the place themselves, and then prepare books for the perusal of the natives.

The acquisition of the language they effected, by getting the pronunciation and meaning of a single word correctly, as used by the people, and then committing it to writing. From single words they proceeded to simple sentences, and then to those that were more complex. In writing, they made use of the Roman character or common English letters, and spelled words exactly according to their pronunciation, never using more letters than were necessary in order to give the true sound of the word. This manner of spelling the language made it very simple and easy to be learned.

In reducing it to a written form, the missionaries found use for only seventeen of our letters; five vowels, a, e, i, o, u; and twelve consonants, b, d, h, k, l, m, n, p, r, t, v, and w.* The English sounds of the consonants were retained, and they gave to the vowels one undeviating sound. This was a peculiarity in their language, distinguishing it from all others.

At the same time that the missionaries were engaged in writing the language, they taught the king and chiefs, so far as they could, the names and sounds of the letters in their own alphabet; and when they were themselves able to write a simple sentence, they copied it in a plain hand, and gave it to their pupils,

* The missionaries have since dispensed with the use of four of these letters, viz. p, r, t, and v.

to be studied and copied. Thus were the natives learning to read and write by the same exercise. Employment like this must have been wearisome to untutored minds, and it is not strange that some should have quitted it in disgust. The king, Liho-Liho, from having been at the first highly delighted with it, soon became tired, and in a few days relinquished it,—though, like others who neglect precious opportunities, he afterwards regretted that he had done so. In the course of a few weeks, many of those who persevered were able to write a legible hand, and to compose letters that were intelligible to others. On the whole, it is a matter of surprise, that a people, naturally indolent, and averse to all kinds of systematic effort, either of body or mind, should have engaged in the first rudiments of learning with so much eagerness and resolution.

Encouraged by the success which had attended their first attempts at teaching a few individuals to read and write, the missionaries soon instituted public schools, which were open to persons of all descriptions, from the king to the poorest child of four years of age Many small children were taken into the families of the missionaries, and taught the various arts of domestic life, besides being admitted to the privileges of the schools. During the first three or four months after the establishment of the mission, about 90 of

the natives were brought under private tuition, or that of a more public nature. Slates were used in the schools, and on them the pupils wrote, or printed words and sentences as fast as they learned them.

Of the progress made by the natives at this early period of their instruction, you may judge by reading an account of the first examination of the school at Honolulu, which consisted of about forty scholars, and had been conducted chiefly by Mrs. Bingham, while her husband was endeavouring to acquire such a knowledge of the language as would enable him to translate the New Testament for the use of the natives. This school commenced with ten or twelve scholars, and at first continued but an hour in the day; but this small number soon increased to forty, and the time of study was soon increased from one, to four or five hours. This increase of learners, and of study hours, was a sufficient evidence of the interest the people were beginning to take in the blessings that were offered to them.

The examination of this school took place at the close of the first term, September 14th, 1820, and was attended by several foreigners. A public examination of a school at *Oahu*, could not be expected to compare with that of a well disciplined school in America; yet it was witnessed with equal interest, as furnishing good proof of the capacity of the

natives, and of their willingness to receive instruction. About half the school were examined on words of one syllable, containing from two to six letters. The members of one class had proceeded through forty columns of the American Primer, and on the afternoon of the examination, read and spelled a new column with accuracy. And another class of adults, read and spelled a column of two syllables; while one of the class, who began the alphabet with Mrs. Bingham, was able to read, with facility, about twenty lines in English, upon a Sabbath-school card, and translate it into Hawaiian. Several of the natives had acquired a slight knowledge of the use of the globes; and at the close of the exercises, the whole school repeated in concert some sentences in their own tongue, which they had committed to memory, and which contained some of the most important precepts of the Bible.

This, you must recollect, was the first exhibition of mental culture, in savages, over whom darkness almost visible had reigned for ages. The improvement they had made in the short space of three months, under every possible disadvantage, would have done credit to an equal number of untrained youths that could have been collected in America, with all the facilities which books and improved systems of instruction could afford. Though these poor heathen had acquired only some of

the first principles of language, and these but imperfectly, and shown by their first efforts what might be, rather than what had been done; yet the contrast between their condition at the beginning and close of this term of study, must have been striking, as well as the difference between them and their neighbours, who had not yet begun to emerge from darkness. The scholars themselves were astonished and delighted at their own progress; and particularly so at the prospect of being soon able to hold a written correspondence with their absent friends. The idea of thus communicating their own thoughts to others, and receiving theirs in return, was to them entirely new, and promised much advantage.

No less novel and interesting were the great truths, which the simple sentences they were writing on their slates, brought to the minds of these rude children of nature. One of the pupils wrote on her slate, *I cannot see God, but God can see me*, and then explained it in the native language. Her less proficient companions were filled with wonder at this interesting truth, and the facility with which it had been written and interpreted.

The effect which these exhibitions of growing improvement had on all the natives who either saw or heard of them, was great, though not different in kind from what we should have expected. They did not fail to perceive

the advantages which the members of the schools must soon possess over those who remained in ignorance. The king and chiefs had long been conscious of the vast superiority which civilized persons possessed over themselves, in their degraded state; but they had not until now been aware in what that superiority consisted. They now saw whence it arose; and they also saw, that the same *intelligence* which had so far elevated the inhabitants of civilized nations above them, was now within their reach; and many chiefs manifested a strong desire to raise themselves, by means of it, to a level with foreigners.

The common people, as well as the chiefs, were anxious for information; but still during the two or three first years of the mission, not more than two or three hundred of the whole nation were taught to read and write. The rulers of this ignorant people, although they placed perfect confidence in the missionaries, seemed still to doubt whether it would be safe to permit the people generally to be instructed. Hence they did not look favourably on attempts to teach their poorer subjects to read and write, but had no objections to offer to general moral instruction. "If the palapala (learning) is good," said the chiefs, "we wish to possess it first ourselves; if it is bad, we do not intend our subjects shall know the evil of it." Whence these doubts and apprehensions in the minds of the

nobles arose, the missionaries were not satisfied; but probably they originated in the same source with many other trials they had to encounter—in the slanderous reports of designing foreigners.

Within three or four months after the landing of the missionaries, two of those at Honolulu, Messrs. Ruggles and Whitney, with their wives, left that place, and stationed themselves at Waimea on Kauai, at the urgent request of Kaumualii, king of the islands. This king was the father of George P. Kaumualii, a young man who had spent several years as a sailor on board American vessels, received considerable advantages of education in America, and at length returned to his native island, with the first band of missionaries. The joy of the father on receiving his long lost son in safety, and his gratitude to the strangers at whose hands the youth had experienced so many favours, were almost without bounds. He offered to provide accommodations for the whole mission family on his own small island, and to maintain them at his own cost; and his grief, and that of his queen, was so extreme, when they supposed they should not be able to retain any of their foreign friends near them, that it was thought best for two of the brethren to accept his invitation, and take up their abode with him. They were kindly received and entertained, and the king and his family were making good progress in learning

to read and write, when an event occurred which deprived the teachers of the presence of their valued protector.

Kaumualii, though bearing the title of *king*, had always paid tribute to Kamehameha, and at his death, expected to show the same deference for his son, hoping, at the same time, to receive kindness and protection from him whose superiority he thus acknowledged. But Liho-Liho, unlike his royal father, rewarded this unsuspicious confidence with the meanest treachery. He made an excursion to the Island of Kauai, where he was hospitably entertained for several weeks. Inviting Kaumualii to go on board a favourite brig belonging to him, for an excursion of two hours, he suddenly directed the course of the vessel towards Oahu, whither he carried the unfortunate king. Here he kept him during the remainder of his life, forbidding his return to his dominions, and compelling him to take a wife at Oahu, contrary to his own wishes. Although the missionaries at Waimea lamented the absence of their benevolent patron, their labours among his people were not suspended —schools were established, and improvements made, similar to those at other stations.

In November, 1820, it was found necessary to relinquish the station at Kailua for a season. Several circumstances concurred to render this step proper. The king, and chiefs composing the government, resolved on removing

to Oahu, and it was thought best that Mr. and Mrs. Thurston should accompany them, as their usefulness was diminished at Kailua, by the bad conduct of William Kanui, which caused his dismission from church, as well as by the disaffection and departure of Dr. Holman, and the intemperance and dissipation of the king. On the course of Dr. Holman, the missionaries have said but little. His conduct was unaccountable, and such as displeased the patrons of the mission. Of William Kanui, the editor of the Missionary Herald speaks in the following manner:—

"The first entry, July 22d, records the necessary but painful result, to which the Mission Church were impelled, by the defection of William Kanui. Earnest and repeated attempts had been made to reclaim him. He did not deny the charges of intemperance and Sabbath breaking; and 'avowed his determination to continue the same course.' After deliberation and prayer, the church voted his excision. The poor youth seemed singularly hardened; and has since, as we learn from different sources, manifested peculiar malignity towards the missionaries. It is so ordered, in the providence of God, that such characters should immediately lose influence, and sink into entire insignificance, even among savages.

"The apostacy of Kanui, though not a wonderful event, considering what human

nature is, may properly lead the friends of missions to salutary reflection. They may here see how easy it is, if divine grace do not prevent, for a kind and amiable youth, a docile and apparently grateful beneficiary, to become a dissipated, idle, reckless being, the moment the restraints of civilized society are removed. And what is more painful still, they may see habits of apparent piety,—of piety supposed to be real by the unhappy subject himself,—give place at once to habits of gross wickedness, and to a vehement dislike of religion and its consistent professors. Let every young convert tremble in view of such development of character, while he exclaims, '*Lord, lead me not into temptation.*' "

From conduct like that of Kanui, it is pleasant to turn away, and contemplate that of other islanders, who left America with him. The labours of John Honolii and Thomas Hopu, in behalf Christianity, on the benighted shores of their native land, have been recorded with respect and gratitude by the missionaries, in communications to their friends in this country. They did much to recommend the objects of the mission among their connexions, many of whom were high in authority; besides acting as interpreters between their countrymen and the missionaries, and assisting the latter, essentially, in acquiring the language of the islands.

The great success which has attended the mission at the Sandwich Islands, may be ascribed, in part, to the wisdom and discretion of the missionaries in regard to their objects of labour. They did, indeed, suppose that the gospel of Christ was the foundation of all the blessings which they hoped to confer on these poor people; but they knew that this could not extensively be made known to them previously to their having enjoyed the privileges of instruction in common schools. To these, therefore, as I have said before, they devoted a considerable portion of their time. They collected schools in various places, the number and character of which have been rapidly advancing to the present time.

Thus did they prove themselves the faithful servants of the Lord. The idea entertained by some, that they have devoted too much time to preaching, instead of teaching the natives useful things, is entirely without foundation. They, indeed, have held numerous meetings, but in this they have taken advantage of the indolent habits of the people, and taught them when they found them doing nothing. Besides, their instructions on such occasions were not confined to particular topics, but extended to all useful subjects, according to the ignorance and wants of the hearers. They endeavoured to teach them the importance of industry, honesty, and every

form of good morals; and to give their teachings greater force, the sanctions of religion were inculcated, so far as they could be understood. God has smiled on their self-denying efforts, and given them the joy of seeing his work prospering in their hands.

Yours, E. E.

My Dear L.—If you feel a curiosity to know something, of the dwellings of the missionaries, during the early part of their residence at the islands, you may be gratified in reading the following account of one, occupied by Mr. and Mrs. Bingham, about six months after their arrival.

"My little room (says Mrs. B.) is now so much in order, as to incline me to wish my sisters to take a view of it, which, could my pen open the door, should be presented them. The size I have before mentioned—20 feet by 10; also what constitutes the ceiling and flooring, viz. mats, something like your straw carpets for chambers, but of a ruder texture. Those composing the walls, are more curiously wrought than common, presented in part by the king of Kauai. These have woven into them a coloured straw, which gives them, especially in the evening, the appearance of neatly papered walls. It has two doors, one opening into the school-room, the other into

the *lanai* or stoop, which joins the other houses of our family; and one window, looking southward upon the sea—no sash or glass, but a little white curtain, having also a Venetian blind promised." "The upper part of the room is covered completely by two sheets of yellow *tapa*, or native cloth. On one side hangs Mr. B.'s watch, measuring the pleasant hours as they pass.

"There, my dear sisters, you have the little dwelling place of Sybil and her friend, on missionary ground. It is the humble scene of much sweet enjoyment; while many things, in accents loud, declare, '*this is not your rest.*' We would look at this, and every earthly good, as did Young, when in solemn truth he sung—

> "'The spider's most attenuated thread
> Is cord—is cable, to man's strongest tie
> On earthly bliss!'"

In November, 1821, the mission school at Honolulu, was deprived of nine of its most promising pupils; who were sent out with a company, going to people an uninhabited island near the equator. It was trying to those who had charge of the school, thus to lose the objects of their tender solicitude; and the scholars themselves deeply lamented the loss of their former privileges. They were furnished with Bibles, and other books, as well as a variety of garden seeds, and other articles which might prove useful, if properly

applied; and the hope was entertained, that the small portion of truth that had been already fixed in their minds, might not be wholly without a good effect on their characters.

Quarterly examinations of the schools, were statedly held, and each one gave new evidence of the rapid progress the natives were making in useful knowledge. Many individuals gave pleasing proof, that while their minds were making constant acquisitions in human learning, divine truth was powerfully affecting their hearts. Sabbath-schools were early introduced, and rendered interesting to the natives, by the reading and explanation of books suited to their comprehension. The Memoir of their countryman, Henry Obookiah, for instance, was thus read to them; and had great effect in stimulating them to exertion, in their various pursuits. The missionaries preached regularly on the Sabbath, to large collections of people, both foreigners and natives, making themselves understood by the latter, by means of interpreters.

The missionaries occasionally went on exploring tours, into differents parts of the islands; and taking some of their pupils with them, thus afforded them amusement and instruction at the same time. During these expeditions, many sermons were preached, and hymns sung and interpreted, to the listening

and delighted natives. They had also at such times, repeated opportunities of conversing with the people on religious and other useful subjects, and found them, in general, friendly and docile.

An examination at the school at Honolulu, which took place about the middle of June, 1821, is thus spoken of in the journal of the mission.—"The greater part of the scholars are now able to read in the Bible; some have made good improvement in the art of writing; on the whole, their progress during the last year, has exceeded our most sanguine expectations. Could our patrons and friends have witnessed the examination to-day, and heard some of our pupils read in the Bible intelligibly and understandingly, and a few, it is to be hoped, with feelings of gratitude and obedience,—we believe they would say, we have not laboured in vain. The prospect of usefulness is brightening, and we have good ground for believing that a great and glorious harvest of souls will be gathered from this now wretched, degraded, and miserable people."

About this time, several members of the mission family suffered much from sickness, and from the want of those comforts, which their peculiar circumstances required. But the Lord provided for them, and health was restored to all, excepting an orphan child who had been taken into the family. The death of this child gave occasion for the fol-

lowing hymn, which was sung at its funeral:—

"How great the condescending love
Of him who rules the skies;
When on his mission from above,
He hushed the Orphan's sighs.

"His holy arm would oft caress
The feeblest infant race;
Oft deigned his holy lips to bless,
When faith implored the grace.

"While friendless infancy complains,
Compassion fills his eyes;
Still on a throne of love he reigns,
Still hears the Orphan's cries.

"He sends his messengers of peace,
Where man in darkness lies,
To heal and guide his sinking race,
And hush the Orphan's sighs.

"Sweet charity obeys his voice—
Swift to the sufferer flies,—
Too late she heard its plaintive notes;
Death hushed the Orphan's sighs."

The missionaries, from their first arrival at the islands, were in the habit of observing the Monthly Concert of Prayer, which, for various reasons, was to them a very interesting occasion. Their supplications for the good of the heathen, were then mingled with thousands and thousands, who love the prosperity of Zion. On the first Monday of July, 1821, the project was formed of erecting a house for the public worship of God, at Honolulu. A letter was received from Captain Davis, stating that

he had collected nearly three hundred dollars for the purpose, and that the proposal met the approbation of the king and chiefs, who were willing to contribute to the object. The building of this first house of God, was commenced early in the succeeding August. It was 54 feet in length, and 22 in breadth; being constructed of the best materials the islands afforded; and furnished with a bell, presented by Captain Templeton. The dedication of the house, which took place on the 15th of the same month, is thus mentioned by the missionaries. "This has been an interesting day to us; and we are laid under renewed obligations of gratitude and devotedness to Christ. The house which has been built for the worship of God, was dedicated this morning. Many things combined to render the occasion one of more than common interest. It is *the first house* which has been consecrated to the worship of God, in the Sandwich Islands. The Great Head of the church and Lord of missions, we trust, was with us; to strengthen our faith, enliven our hope, increase our joy, and to enable us renewedly to consecrate ourselves, and all that we have, to the service of Christ among the heathen."

In the mean time, a dwelling house for the mission family at Honolulu, the frame of which had been sent from this country, was in a state of considerable forwardness, and promised to add greatly to their comfort and convenience.

It deserves to be mentioned, that in the building of their houses, they received important assistance from the natives, and also from resident and visiting foreigners. They likewise received valuable presents of articles of provision, and other things of immediate utility: from the chiefs, the use of land, houses, &c. and from foreigners, lumber for their houses, tea, flour, and other things equally necessary. The gifts from the natives were often attended with cheering salutations to the mission; exhibiting at the same time their own good will, and the pleasing evidence that divine truth was taking hold on the hearts, and directing the lives of some.

About the middle of December, of this year, Kaahumanu, one of the queens of the late Kamehameha, was dangerously sick; during her illness, the missionaries had many interesting interviews with her, concerning which, the editor of the Herald makes the following judicious remarks. "The account of Kaahumanu's illness, derives peculiar interest from the high standing which this female has long held among her own people, and with foreigners. In regard to birth, if we are correctly informed, she is of the highest rank; and, however strange it may seem, vast importance is attached to noble birth, by all the islanders of the Pacific. For many years, she was the principal queen of Kamehameha; and exerted a great influence over him, and

an almost unbounded influence over others. Since his death, she has been a principal counsellor of the young king, and is a more popular ruler, than any other at the islands. In a political point of view, much depended on the continuance of her life. Our readers will also feel an interest in every mode of access to the minds of the natives, which the missionaries may employ. Among these various modes, that of visiting the sick is one of the most important. On the bed of languishing, the untutored savage, not less than other men, feels his own weakness, and longs for the interposition of some superior power. When we see a Christian missionary kneeling by the bedside of a heathen ruler, and offering prayers in the name of Christ, we are not to forget that in many islands of the Pacific, human sacrifices would be resorted to, at this day, on a similar occasion; and that a few years since, the preservation of a queen's or a prince's life would have been sought, even here, by the blood of strangled infants, or poisoned men."

The year 1822, was ushered in by an event which must be considered as very important, when viewed in all its relations. It is thus noticed in the journal of the missionaries. "We are happy to announce to you, that on the first Monday of January, we commenced *printing;* and with great satisfaction, have put the first eight pages of Hawaiian Spelling-

book into the hands of our pupils, copies of which we now transmit for the examination of the committee, and as little curiosities from these dark isles. By the next conveyance, we hope to send complete copies, with a preface. We intend to print a catechism, historical and doctrinal, a Scripture tract, and a grammar and vocabulary, as we make advances in the language. Our pupils will devour books in this language, as fast as we can make them. The translation of the Scriptures into any language, is a great work; especially if there be no learned men, to whom the language is vernacular. Of such, there are none here. Add to this, the great apparent poverty of the Hawaiian language, which needs the aid of gesticulation to make it clear and forcible; and a good translation of the Bible into it, ought not to be expected for many years to come. Probably our eyes will never be gladdened with such a sight."

You will soon learn, that the success of the missionaries in this noble enterprise, was much more encouraging than they had anticipated.

In August, 1822, the marriage of Thomas Hopu, with a promising native female, was publicly solemnized, and the ceremony conducted in the Hawaiian tongue. This was doubtless the first marriage ever celebrated in these islands, agreeably to the customs of Christian people.

The year 1822, was also distinguished by an event of the highest importance, and happiest results to the mission. It had, from the first, been an object with the missionaries at the Sandwich Islands, to pay a visit to the Society Islands, where God had so signally displayed his power and grace. It was known that the languages of the two groups of islands were similar, and it was thought that an interview with the English missionaries at the Society Islands, would afford great assistance to our missionaries at the Sandwich Islands, in perfecting their knowledge of the language, and also aid and encourage them in other respects. The chiefs were so fully convinced of this, that, at one time, they had determined on making a voyage to those islands themselves, in company with some of the missionaries; but this determination had been overruled, doubtless by the influence of foreigners, who knew, that should such a visit be made, many of the reports they had themselves so industriously circulated, must immediately be proved false. But while the missionaries were grieved at this disappointment, an unexpected occurrence gave them all the advantages of the visit, and added many others.

"Soon after the great change in the South Sea Islands became known in Great Britain, it was determined, by the directors of the London Missionary Society, to send out a deputation, as soon as convenient, to take a view of things

on the spot: to aid the missionaries in organizing new churches; to aid the converted inhabitants in fixing their social institutions; to suggest practical improvements; and to make a report of facts and proceedings, and to recommend measures in the face of Europe and the world. It may be questioned whether a more honourable service has been assigned to men, since the apostolic age. The directors were looking out for suitable men to be employed in this agency, for more than a year, when the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were appointed. They sailed from London in May, 1821; reached *Tahiti*, in October; resided at that, and the neighbouring islands till March, 1822; and then entered upon their visit to the Sandwich Islands."

A mysterious but kind Providence brought these gentlemen to the Sandwich Islands about the middle of April. They were accompanied by Mr. Ellis, one of the English missionaries from the Society Islands, by Auna and his wife, converted Tahitians, and other natives of those islands. They had not intended to tarry more than two or three weeks with our missionaries, but peculiar circumstances led to a protracted stay of several months. The benefits of this providential visit are thus recorded in a communication from Messrs. Tyerman and Bennet, to the American Board of Missions. "Our arrival appeared to be

most opportune. Many false and injurious reports had been propagated here by some foreigners, respecting the state of religion in the Society Islands, in order to prejudice the minds of the king and chiefs and people of these islands against the gospel and the missionaries. Your missionaries had projected, a short time previous to our arrival, a voyage to the South Sea Islands, accompanied by some of the chiefs, to ascertain the real state of things there; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were labouring under the influence of the prejudices which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king and chiefs and people in the confidence, that the prejudices which had been excited were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly, God is wonderful in counsel, and mighty in executing."

On the 22d of August, the gentlemen of the English deputation sailed from the islands, leaving behind them Mr. Ellis, and two Tahitian chiefs, with their families; who had been prevailed on by an earnest request from the chiefs and our own missionaries, to take

up a permanent residence there. The accidental discovery that Auna's wife was the sister of one of the Sandwich Island chiefs, was one circumstance that helped forward this result. Many reasons conspired to render a step like this proper and desirable. Mr. Ellis, from his intimate knowledge of the Tahitian language, was, in the course of a few weeks after his arrival, able to preach fluently and intelligibly to the natives in the Hawaiian tongue. He of course would be a valuable assistant in the work of translation, which at that time engaged much of the attention of the missionaries. A six year's residence at the Society Islands had given him an acquaintance with the characters and dispositions of the natives of those islands, which, differing but little from those of the people of the Sandwich Islands, he would be an able adviser in all the plans of usefulness at the latter place. His labours seemed to be more needed here than at his former station, as he left there many other competent labourers. When, to all these considerations we can add, that Mr. Ellis "possessed excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls; an entire devotedness to his work; a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affec-

tionate dispositions; and that his wife was like minded," no other reasons need be given why his permanent abode at the islands should have been on all hands desired.

The effect of this addition to the mission family was such as you would expect. It gave an immediate and powerful impulse, that has been felt to the present time, and was certainly not the least among those causes which have made the mission to the Sandwich Islands the wonder of Christendom, and crowned it with success almost without a parallel.

Yours, E. E.

My Dear L.—In January, 1823, the infant child of Mr. Bingham died. This event would have been attended with more than usual solemnity, as being the first that occurred among the members of the mission family; but it became still more interesting, as connected with the introduction of Christian burial into this benighted country. You have been told of the abominable practices which attended the deaths of the natives, and especially those of the chiefs;—but soon after the interment of this child, the death of a half sister of the king took place, and she was decently buried, being followed to the grave by her near friends, in mourning dresses, without noise or tumult. The king had previously

requested the missionaries to pray "*that the soul of the child might go up to heaven.*" How pleasing to behold the most barbarous and disgusting rites give place to the decencies of Christian burial.

The schools at Honolulu and Waimai were at this time flourishing, the former containing two hundred, and the latter fifty scholars. The chiefs had taken so deep an interest in the schools, and had made such proficiency, that they were able to hold correspondence with the missionaries, and with each other, in the native tongue. The first letter of the kind was written by Kuakini, or John Adams, to Mr. Bingham, early in this year. The pleasure which they took in this exercise incited them to constant efforts, and led to constantly increasing success. It is difficult to conceive the emotions which this mode of communication produced in all the principal men. It seemed to put them into a new state of being; it awaked energies that lay dormant before, and almost electrified the islands. It was one of the most important steps towards civilization that could possibly be taken. "This writing is a wonderful thing," said a chief to Mr. Ellis, when he had just finished reading a letter from his sister, on another island: "formerly my sister would entrust her message to a third person; before he reached me, he would forget half that was told him, and divulge the other half; now she

writes it on paper, and it is as if she whispered it in my ear." After such evidence as this, who shall say that the missionaries have not been instrumental in doing much good among these poor people?

In February, 1823, the government of the islands publicly acknowledged the Christian Sabbath, and required the suspension of ordinary business and sports on that sacred day. Scarcely any one in a Christian land needs be told how important was this event. It put a stop to much iniquity, and afforded a favourable opportunity for conducting divine service, so far as places of worship and teachers could be supplied. The orders of the chiefs respecting the observance of the Sabbath, were, in general, complied with; though some persons would willingly have shaken off such restrictions. Mr. Ellis, returning at one time from public worship, found several men at work. On asking one of them whether Kalaimoku had not commanded them to desist from their employments on the Sabbath; he answered, "*He has; but I am working secretly, and he will not find it out.*" "That may be," said Mr. Ellis, "but there is a greater than Kalaimoku, the only living and true God, who always knows what you are doing; and he can punish you, though Kalaimoku, may not." "*Well,*" answered the man, "*he will not be angry with me for watering one bed more, and then I will stop.*" Another, on

being reproved for having resumed a piece of work which he had been induced to quit in the morning, said, "*He had been to hear the missionaries pray, and thought he might go to work again;*" but on being told that the whole day was thus to be observed, he said, with good humour, "*Well, it is good,—let it be so;*" and laid aside his work.

The number of persons who usually attended meeting at Honolulu, on the Sabbath, was about 1000—a large congregation even in America. Among other improvements the natives had learned to sing, and in their religious assemblies united in singing hymns, which had been prepared for them in Hawaiian by the missionaries.—"You will hardly be able to conceive," say the deputation, "the delight we had, in hearing these people *for the first time*, uniting to sing the praises of Jehovah in their own tongue."

In the Spring of this year, Mr. Chamberlain and his family embarked for their own country. The principal reason for this removal was the fact, that there was on the islands no scope for agricultural talents beyond what the natives themselves possess. With this cause of their departure others were combined, but especially the ill health of Mr. Chamberlain. Their connexion with the mission had been ever harmonious, and the dissolution of it was painful to themselves,

as well as to those who remained on the spot where they had unitedly laboured.

On the 28th of April, 1823, a second band of missionaries reached the islands, on board the ship Thames, Captain Clasby. This reinforcement, which sailed from New Haven, in November, 1822, consisted of Rev. Messrs. Bishop, Richards, and Stewart, ordained ministers; Messrs. Ely and Goodrich, licensed preachers; and Dr. Blatchley, a physician; with their wives. Mr. Levi Chamberlain accompanied them as agent for secular affairs; and Betsey Stockton, a coloured female, as an assistant in the family of Mr. Stewart. Besides these persons, three Sandwich Island youths, who had been educated here, returned to their native land;—viz. Stephen Pupuhi, Richard Kalaicula, and William Kamahoula.

Soon after the arrival of these missionaries, the station which had been left at Kailua, on the western side of Hawaii, was resumed; and new stations were also formed at Waiakea, on the eastern coast of the same island, and at Lahaina, on the island of Maui. Thus, you will see, that there were at this time *five missionary stations* on the islands, occupied by no less than *nine preachers of the gospel*, besides other persons equally useful in their several departments. Mr. Bishop wrote thus to his friends in America, soon after this period: "The nation is beginning to feel the salutary influence of the gospel, and its rulers

are in a measure becoming our patrons. Churches are erecting in different places, and pressing requests are made to us for labourers, which we are not able to afford." Books, also, were called for by the natives, faster than they could be prepared; and these, together with the exercises of writing and arithmetic, were rapidly superseding cards and other amusements injurious to the people.

There was at this time reason to hope that several persons, and among them some of the chiefs of the nation, had, through the means of the gospel, been born into the kingdom of God. Among these was *Keopuolani*, the mother of king Liho-Liho; who had ever been the warm friend, and generous benefactor of the mission. Her death, which took place in September, 1823, is thus alluded to in a letter written immediately after the event.—"One of the rulers of the land, the honoured mother of the king, whose heart, like Lydia's, the Lord opened to attend to the things spoken by his messengers, who publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died, in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ. *Keopuolani* was our friend and helper, and decidedly patronized our work;—but her hopeful end, and the interesting circumstances

which occurred in connexion with it, while the chiefs of the nation were assembled, will doubtless tend more conspicuously than her direct aid to the furtherance of the gospel here, and the encouragement of our patrons at home."

In the month of November, of the same year, the king of the Sandwich Islands embarked for Great Britain. This was a singular step, and you will wish to know what reasons operated to induce him to take it. He had for a long time cherished a desire to visit countries of whose intelligence and wealth he had been taught to entertain high ideas; and he probably wished to examine for himself the state of those nations which had for centuries enjoyed the light of that religion which was now offered for the acceptance of his own people. He was anxious to gain knowledge, political as well as commercial, hoping by this means to increase his wealth and power. He had a particular desire to see the king and court of England; and intended, on his return from that country, to have paid a visit to the United States.

It was the wish of the king, and of the missionaries, that he should be attended by a chaplain, who should also act as an interpreter, and direct him in the thousand new and unexpected scenes and situations through which he was to pass. This was the more desirable, as he was unfortunately addicted

to dissipation, and might be easily led astray by the various temptations to which he would be exposed. He had of late been more interested than formerly in learning to read and write, and hopes were entertained that he might be brought at length under the influence of the gospel. As he had already given his decided approbation to the course the missionaries were pursuing, it was believed, that should he return with a love of the truths of the Bible, he might become a signal blessing to the nation over which he exercised an almost unlimited control. That no such friend and pious counsellor was suffered to attend him, must be ascribed to the same unfavourable influence I have before had occasion to mention.

He was accompanied by his favourite queen Kamehamalu, Governor Poki and Liliha his wife, and a few other attendants and servants. In the language of Mr. Bingham, "The people thronged the beach as he entered the boat, and their loud weeping mingled with the roaring of the cannon at his departure. His principal chiefs accompanied him on board, and took a respectful and affectionate leave of him and his attendants." He spent some time on his way at Brazil, but nothing of moment occurred until his arrival at the British metropolis. Here Providence had designed that both he and his consort should die. They enjoyed but a few weeks of health after they

arrived there, and during this time the king saw but little of the things contemplated on his undertaking the voyage. He never saw the king of England.

"The queen was the first who was attacked with a pulmonary inflammation; occasioned, in part, it is to be presumed, by her introduction into a climate more cool, and dense, and humid, than she had been accustomed to; and in part, doubtless, by an unpropitious change of regimen, though her style of living in Oahu was not wholly unlike to the English manner. She died early in July, 1824. Her character has always been favourably described by the missionaries. Comparing her with her own countrywomen, she must have been an interesting female; and many expectations of good from her influence have been destroyed by her premature death—for she had scarcely passed the morning of life when she died. The king survived her only a few days, and then sunk under the same disorder, brought on probably by the same causes, only aggravated by his former dissipation."

Poki, his wife, and attendants, after seeing the royal family, and learning something of the English manners and customs, embarked for their own country, on board the Blonde frigate, which also conveyed the bodies of the deceased sovereigns back to their native land. Of the arrival of this ves-

sel at the islands, I will speak in another letter; and in the meanwhile let us look at events which had taken place there after the departure of the king and queen.

The death of Keopuolani prepared the way for the first Christian marriage ever solemnized among the *chiefs* of the Sandwich Islands. According to their former customs, as soon as the remains of a deceased wife were removed from the sight of her husband, he made no delay in choosing another to fill her place. Immediately after the death of Keopuolani, no less than five persons offered themselves as candidates for the choice of her husband Hoapili. He however made known his intention of waiting a suitable time before selecting any one, and asked the missionaries whether it would be proper for him to be married in the manner of the people in America. After waiting a short time, he chose Kalakua, one of the widows of the late Kamehameha, for his wife, and was married to her on the 19th of October, 1823. "Thus," say the missionaries, "was the marriage covenant, in a Christian form, introduced among the chiefs of the Sandwich Islands, and the first knot tied by which the institution will be likely to be acknowledged by the chiefs of all inferior ranks through the nation. This we consider as another era in the history of our mission. The couple that have led the way are among the highest chiefs of the islands.

There are none more stable, none whom we should more expect to regard the marriage vows."

As another instance, of the gradual progress of Christianity, may be mentioned the growing disapprobation of the practice of theft, which had previously been so common and so generally unpunished. The chiefs, it is true, had even now great difficulty in restraining it; but a general change was going on in the feelings of the natives respecting it.

Yours, E. E.

My Dear L.—In the month of May, 1824, died Kaumualii, king of Kauai, and his death was followed by a rebellion, in which his son George had a share. Although the conduct of this young man, in consequence of his intimacy with dissolute foreigners, was such as to disappoint the hopes the missionaries had entertained of him: yet he never manifested any thing like hostility towards them. It is even said, that he wept like a child, when he found himself unable to prevent the destruction of the private property of Mr. Ruggles, by the rebel army. On the defeat of the army he was captured, and afterwards resided at Oahu, where he died in 1826.

About the middle of this year, it was stated by the missionaries, that for some months past

not less than *one thousand and six hundred* of the natives had been instructed in reading and spelling, most of whom might also have been instructed in writing, had they been provided with slates and pencils; and that no less than *fifty natives* had been employed as school-teachers at the different islands. You perceive, from this, that the cause of learning was making rapid progress. The only way in which a heathen nation at length becomes evangelized, is by planting the standard of Christian knowledge in different parts of it, and thus, by degrees, teaching the nation to Christianize itself. And so it was with these islands. Even at the time of which I am writing, the natives were beginning to teach their own countrymen, not only the rudiments of education, but the principles of religion.

At this date there were *nine* houses of public worship on the islands; and to show that the chiefs were in earnest in their intention to support the worship of God, I may mention, that on the burning of the church of Honolulu, they immediately erected another, at their own expense.

As the inhabitants of the Sandwich Islands were now fast improving in the arts of civilized life, it is pleasing to notice the first instance of their successful commerce. In the month of October, 1824, the brig Ainoa, belonging to Kalaimoku, and the young princess,

returned from a sealing voyage with 6000 seal skins. She was thought to have cleared about 12,000 dollars. Commerce has been constantly advancing ever since, and perhaps no nation on the earth is more favourably located for commercial enterprise.

About this period was commenced a version of the New Testament, an event necessarily connected with the best interests of the nation. It was effected by comparing the Latin, English, and Tahitian versions, with the original Greek, and endeavouring to produce a translation, from the original into the Hawaiian language, as clear and correct as the genius of the tongue would admit. The poverty of the language presents great difficulties, but they appear less in proportion as the nation rises in mental cultivation.

In the autumn of 1824, the Rev. Mr. Ellis took his departure from these islands for his native land. You have already heard how important his services had been to the mission. The long continued and dangerous illness of his wife, and the hope that she might be so far restored by means of the best medical advice of London, as to return to the Sandwich Islands at some future time, induced him to undertake this voyage, which met the entire arprobation of his brethren. On his way to Europe he visited the United States, and though his visits in both places were unexpected, and occasioned by an afflictive providence,

they were productive of much good. Wherever he went, he excited a deep interest in the subject of missions, and he had it in his power to correct many misstatements, and to remove many prejudices, in respect to the Sandwich Island mission.

Near the same time, Auna, the Society Island chief, who accompanied Mr. Ellis to the Sandwich Islands, had been obliged to return, on account of the sickness of his wife. He was beloved and respected, and his removal severely regretted.

The press at Honolulu was now pouring forth its blessings. Two thousand copies of a Hymn Book had been distributed, and six thousand elementary sheets of a Spelling Book. The people were calling for books, slates, and above all, for the word of God. So flourishing were the schools, that at the beginning of the year 1825, not much short of three thousand individuals, of both sexes, and all ages and ranks, were receiving regular instruction. What a change was this, to be effected by so small a band of Christians, in the short space of four years!

With regard to the advantages derived from the sanctuary, a custom prevails at the islands, which might be imitated, with profit, elsewhere. I refer to the practice, among the hearers, of questioning each other as to the sentiments advanced in the discourses. There may be special reasons why this custom should

prevail among a people just emerging from heathenism, but it is even found useful in congregations more enlightened. The questions thus asked by the natives concerning the topics of a sermon, were frequently attended to by the missionaries themselves, or by their wives, as a very easy way of doing good.

A small schooner was about this time sent out by the American Board, and has since been used by the missionaries, greatly to their benefit, in conveying themselves, their provisions, &c. from station to station.

In the spring of 1825, the Blonde frigate, commanded by Lord Byron, arrived at Honolulu, with the remains of the late king and queen. "Intelligence of the king's death had reached the place, however, some weeks before, and had been widely disseminated among the people, occasioning great lamentations, but no disturbances, which is remarkable, when we consider, that formerly upon the decease of a principal ruler, there was scarcely a deed of indecorum or violence, which was not customary." Before his departure from the islands, Liho-Liho had appointed his young brother, Kauikeaouli, as his successor, in case he should not return. This prevented all the disorders arising from a disputed succession; and as none followed from the appointment of a regent, during the youth's minority, it is not difficult to account for the tranquillity which prevailed.

The meeting of Poki and his wife with their relatives and friends, was a very affecting scene. They had been long absent, and had witnessed the death of their beloved sovereigns. Lord Byron, after landing, presented Kalaimoku, the governor, a gold watch, in the name of *George the Fourth*, and a likeness in wax, of the late king. He also gave to Kaahumanu, the regent, a silver teapot, and a full suit of the Royal Windsor uniform, with hat and sword, to the young king. These persons were much gratified with these tokens of respect and kindness from the king of England. Lord Byron treated the missionaries with affability and attention.

The funeral services of the royal pair were thus noticed by the missionaries. "Proper arrangements having been made, the bodies of the king and queen were removed from the Blonde, and landed by his lordship. The ponderous and elegant triple coffins, of lead, mahogany, and oak, covered with crimson velvet, and richly studded with gilt nails and ornaments, and weighing together about 2200 pounds, were placed upon two wagons, covered with black *tapa*, in the form of a hearse, and drawn by forty chiefs, of the middle and lower ranks. To guard against every possible interruption of the common people, who flocked together from every quarter, two lines of native soldiers were formed, at a little distance from each other, extending from the

beach to the chapel, a distance of half a mile. The procession was formed at the landing, in the following order:—First, the lofty and superb national kahiles, eight or ten in number, black, green, and red, from twenty to twenty-five feet in length. Next, the marines of the Blonde in their uniform; then the band of music; then the gentlemen of the mission, and the chaplain and surgeon of the Blonde; then the corpses, followed by Kauikeouli and Nahienaena, the former supported by Mr. Charlton, the consul, and the latter by Lord Byron: then came Kaahumanu, and Kaniu the mother of the deceased queen; and after them, Poki, Kuakini, Piia, and Hoapili, the stepmother of Liho-Liho.

"The procession moved in slow and decent order, between the two lines of the guard. The gazing multitude of the natives were, by an order from the chiefs, prohibited from approaching within fifty yards. Minute guns were fired from the fort and ships, and the bell tolled. The procession stopped at the door of the chapel, where a few appropriate passages, selected from the church service, were read by Mr. Bloxham, chaplain of the Blonde. A hymn was read, a short discourse in the native language, delivered by one of the missionaries, from the words of Paul,—"Since by man came death, by man came also the resurrection from the dead." The procession then entered Kalaimoku's large

enclosure, and moved to his thatched house, fitted up for the temporary reception of the bodies, by being arched overhead, and completely lined with black *tapa*, and having a firm platform erected at one end, covered with mats. At the door, the marines rested on their arms reversed, and the coffins were removed from the wagons, placed upon the platform, and delivered to the particular charge of Kalaimoku, who had remained at the house to receive them. A part of our funeral hymn was sung to the tune of Pleyels, aided by the band, with happy effect; and a prayer in the native language closed the solemn service.

"Towards evening Mr. Bingham called on Kalaimoku, and found him sitting in a thoughtful mood, by the coffins that enclosed the remains of his children, as he called them."

I have before alluded to the growing interest in religion, which appeared in the islands, and especially among the chiefs. The number of those who gave pleasing evidence of Christian character, was very great, considering the short period of their instruction; but of these, not more than one-tenth part had been propounded for admission to the church. The reason of this difference may not be obvious to all. The missionaries were exceedingly desirous that none should be admitted to the communion, before they had ample

opportunity to attest their sincere attachment for the cause of Christ. For this reason they waited long before they admitted any. Had they admitted twice as many as they did, few, doubtless, would have walked disorderly; but had there been any who dishonoured their profession, much injury might have been done to the souls of others. The cautious course they have pursued, has not only been approved by their patrons at home, but also justified by the effect produced on the natives. None have been discouraged by this reserve, and none, I believe, have there been admitted to the church, who have not walked worthy of their vocation.

How interesting must have been the occasion, when, for the first time, those who had been reclaimed from the darkness of Paganism were permitted to hold communion with the church of God. As preparatory to this, on the *fifth* of *June*, a meeting of the church was held, in which several among the *first fruits* of missionary labour were examined for admission. "Our hearts," say the missionaries, "have been made glad this day by a new and interesting scene in the Sandwich Islands, which exhibits some pleasing evidence that the spirit of revival has visited these shores." The examination was so far satisfactory, that *ten* persons, including several chiefs of the first rank, were propounded as candidates for church communion. After a proper interval

of probation, they became members of the church.

That the number of inquirers after truth was at this time very great, is abundantly proved from the journal of the missionaries. On Hawaii, especially at Kailua, there was something like an infusion of the Divine Spirit; but the greatest attention to religion was at Lahaina. From this station Mr. Richards writes, "As I was walking this evening, I heard the voice of prayer in six different houses in the course of a few rods. I think there are not less than *fifty houses* in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day, that I am not interrupted in my regular employment, by calls of persons anxious to know what they may do to be saved." Day after day the mission house was crowded by those who were solicitous for the salvation of their souls. The account given of them does not materially differ from what we frequently hear concerning revivals of religion in our own country. "Who would have thought, that in two years only, the truths of the gospel would produce such effects on minds so dark and debased as were those of the inhabitants of Lahaina? Yet here are facts; and there is no disputing them. Immortal life is brought to light, and the poor islander aspires after it, and rejoices

in hope; and his hope purifies, and his aspirations exert a redeeming influence upon him. The drunkard becomes sober; the lewd person pure; the thief falls in love with honesty; and the idolater looks away from the creature to the Creator, and strives to raise his life to a heavenly standard." In October of this year, the mission was afflicted by the ill-health of several of its members. The case of Mrs. Stewart was particularly afflicting, as it led to the removal of the family from the interesting field of their labours. Their embarkation took place shortly after; and since that time they have never been connected with the mission. We cannot but lament the necessity of their leaving the place where they had hoped to labour in the cause, and die in the faith of Christ; but when we recollect how much good Mr. Stewart has accomplished by visiting England and his native country; and by giving to the world his very interesting journal; we must regard the event as one of those mysteries in which God often shrouds himself, that he may surprise his people afterwards by the bestowment of great and unexpected blessings. The great failure of health among the females of this mission is not to be ascribed to the change of climate so much as to other circumstances. The severity of their domestic labours and cares has been extreme; and the want of suitable dwellings has been attended with numerous exposures and

sufferings. They were also subjected to many hardships and privations with regard to the customary articles of food, though they have seldom made mention of them.

The success of the Sandwich Island mission was very animating from the first, but the year 1825 was marked by such signal blessings of God respecting it, as render a more extended notice desirable. In the space of little more than one year, nearly eighty thousand tracts were issued from the mission press. More than twenty thousand of the islanders were now brought under the influence of Christian instruction. A translation of the Gospel of Matthew was completed and presented to the nation. Several of the natives were learning the art of printing; and a very large number were successfully employed as teachers of schools. No less than *nine chiefs*, embodying a great portion of the civil influence of the islands, had publicly professed their faith in Jesus, and heartily entered upon their duties toward God and their fellow men. Not less than a dozen churches had been erected by the natives themselves for the worship of Jehovah, which were crowded with attentive hearers. The materials for one of them were borne upon the shoulders of the people from distant mountains; and in this service they were seen moving along in one interesting procession, to the number of two thousand. More than twenty thousand were able to read

the word of God as soon as it could be placed in their hands, and were longing to come into speedy possession of the rich treasure. The Spirit had been poured out upon Honolulu, and Lahaina, and different parts of Hawaii; and, as the fruits of these heavenly visitations, more than two thousand islanders, lately buried in the deep gloom of a barbarous paganism, were erecting the family altar for the morning and evening worship of the true God. Great and surprising changes had taken place in individual character. The intemperate Kalaimoku had been transformed into a sober, humble follower of Jesus; the conceited, haughty, jealous, cruel Kaahamanu, whose favour the natives used to propitiate by peace-offerings, as if she were a demon, was now as actively benevolent as she was once actively cruel, and as much devoted to God as she was once to Satan. Society, in general, felt the transforming power of religion. Formerly, as you have been told, scarcely any thing could be kept from the rapacity of thieves. Against these, neither locks nor guards, nor the utmost precaution and vigilance were effectual. But now, so great was the moral change, that, although every thing around the missionary stations was exposed, nothing was lost. He that used to steal, stole no more. He that used to wallow in intoxication, forsook his cups; the quarrelsome became a peace-maker; the grovelling and debased became enlight-

ened and happy. Neighbourhoods that were once distracted and embroiled, were now united in peace and harmony. Such was the transformation so soon effected in the midst of a barbarous nation! Truly, it is the Lord's doing, and it is marvellous in our eyes!

Yours, E. E.

My Dear L.—You have seen with what bright prospects, the year 1826 opened upon the missionary stations at the Sandwich Islands. The progress of instruction, both in learning and religion, was rapid and sure. There were many on the islands, who gave evidence of loving the Lord Jesus in sincerity; and even among those whose lives afforded little proof of true piety, there was almost every where found, the listening ear and the attentive mind. It was the opinion of the missionaries, that the prospect of converting that people, taking them as a whole, was as great as could be found among an equal number of the unconverted in England or America. In some respects, the prospect was even greater. Curiosity was excited and attention was aroused all over the islands. But trials are allotted to every condition of man. Religion could not prevail there without exciting the opposition of wicked men. It is painful to record their actions, but it is a proper and necessary

task. Without knowing these, you cannot know the whole history of the mission, about which you are reading. Profligate foreigners were the principal opposers, whom it had to encounter. That you may know something definite concerning them, I will relate to you some events, in which they have been chief actors. Some of them were before, and some of them after the date, to which the history of the mission has been brought down; but as they were all indicative of a similar spirit, they are treated of in a continuous manner in the present letter.

The first instance relates to the outrages committed by the officers and crews of vessels touching at the islands. Some of these, before the missionaries arrived there, held a licentious and unrestrained intercourse with the native females. But when religious instruction began to take effect, and the light of divine truth to shine upon such abominations, the chiefs passed a law against them. This prohibition was extremely offensive to the corrupt seamen; and as they had good reason to think that it was effected by the influence of the missionaries, they were not slow in showing decided marks of hostility to the mission. Sometimes they attempted or threatened to take the lives of the missionaries, sometimes they stole or destroyed their property; and they never scrupled to invent and circulate malicious falsehoods to injure

their character. The chiefs and common people were likewise great sufferers in these abuses.

The case of the whale-ship Daniel, is particularly worthy of notice. As this will be detailed at some length, in order to give you a specimen of the influence exerted on the islands by wicked foreigners, it may be proper to premise that it is by no means the only instance of the kind. The conduct of one officer of a vessel has been held up to public reprobation; and that of another, belonging to the United States' Navy, has been subjected to a legal investigation before the tribunal of his country.

The outrage of the riotous crew of the ship Daniel, occurred in the year 1825, at Lahaina. A little after sunset, October the fifth, two men called on Mr. Richards, and expressed a desire to converse with him alone. He readily followed them to the door. They immediately introduced the subject of the new law, prohibiting abandoned females from visiting ships, and said that the law was an improper one, and that he was the means of its being enacted. He utterly disclaimed all connexion with the passing of the law, except that publicly and privately he had inculcated on the chiefs and on the people, the principles of the Scriptures, among which was included the *Seventh commandment.* They said, he could procure a repeal of the law, and

received the reply that this could be done only by giving instructions contrary to the word of God, and that such a course would ill become a Christian missionary. Scarcely had these men withdrawn when several others came, one of them calling at the window and seeking admittance. The door being opened, he entered the house, and immediately demanded the repeal of the law; at the same time threatening to destroy, not only his property and house, *but also his life and the lives of all his family.* Mr. Richards told him distinctly, that there was but one course for them to pursue; that they had left their country to devote their lives, whether longer or shorter, to the salvation of the Heathen; and that with the hope of being equally prepared for life or death, they should throw their breasts open to the murderer's knife, rather than retrace a single step they had taken. Mrs. Richards, who had been a listener thus far, then said to them, "I am feeble, and have none to look to for protection but my husband and my God. I might hope that, in my helpless situation, I should have the compassion of all, who are from a Christian country. But if you are without compassion, or if it can be exerted only in the way you propose, then I wish you all to understand, that I am ready to share the fate of my husband, and will, by no means, consent to live upon the terms you offer." Where will you look for an instance

of heroic virtue surpassing this! Nor was it without effect. Even the hard-hearted sailor relented and retired. But persecution was not yet tired of its work. Repeated invasions from the seamen were afterwards repelled by the native guards surrounding the mission house. In this condition Mr. Richards addressed a letter to the Captain, informing him of the circumstances, and requesting his interference, but without success. There was even evidence that his men were encouraged and instigated by him; as was to be expected from his known personal character. On Friday, *the seventh*, a more violent attack was made upon the mission house, by a mob that had come from the ship for that purpose. They were furnished with knives and even pistols. The guards endeavoured to repel their assault; but after having narrowly escaped the thrusts of a knife drawn by the foremost of the mob, they were obliged to retreat. The life of Mr. Richards was now in imminent peril; but before the mob could force its way into the house, where he had stationed himself in the best posture of defence, *the natives had assembled in sufficient numbers to protect him and his family against the rage of these civilized men!* Through the whole of this frightful scene, and ever after, on similar occasions, the chiefs and people showed the tenderest attachment to their missionary. By their exertions his life was preserved;

and, what is still more important, the foul purposes of the seamen were defeated in every respect. Thus was a standard raised against a wicked practice, which had been so destructive to the prosperity of the islands. It is proper to add, before closing my notice of the ship Daniel, that an account of the outrage was published in the United States, which so enraged the Captain, that, at a subsequent visit to the islands, his crew attempted the life of the missionary, and put the chiefs to so much trouble, that they finally called a council for the investigation of the whole affair. The result of this council was highly propitious to the mission. It not only vindicated the course pursued by the missionaries, but also led to the promulgation of the first *written laws*, that had been made upon the islands. As these laws were designed and fitted for the suppression of vice, and the encouragement and promotion of morality, their enactment was a matter of great importance. So does God overrule the conduct of impious men, and cause even the wrath of his enemies to praise him!

Gladly would I refrain from the rehearsal of facts, that reflect so much disgrace upon civilized lands. But they are too important to pass wholly unnoticed. Though it will grieve you to hear of it, I must tell you of another method, to which corrupt foreigners have resorted to hinder the progress of mis-

sionary improvements. Those devoted men, who have laboured, with astonishing self-denial, for the good of the Sandwich Islanders, have had to encounter the opposition of those who have misrepresented their motives, and slandered their characters, both at home and abroad.

I have before told you of the unfavourable reports which were circulated, concerning the missionaries, in the early part of their mission, and which were dispersed by the providential visit of the English deputation. But though, in this instance, they were fully justified in the hearing of the natives, they were still annoyed with false accusations. Sometimes it was said, that they were illiterate men, and incapable of affording any useful instruction. Again it was insinuated, that they were intermeddling with commerce and other things, which did not belong to them. These rumours, it is true, gained little credit with the chiefs or the people, but they were eagerly caught and spread abroad by the enemies of the mission. Such currency did they obtain, that they became topics for conversation in the United States and in Europe. At length they made their appearance in the public prints. Captains of vessels wrote and published letters; book-makers took up the scandal, and reviewers followed in the train, until the excitement became general and strong against the American mission.

That you may fully understand the nature of these charges, I will give you a few short extracts from the "Voyage of his Majesty's ship Blonde," from the London Quarterly Review, and from the letter of Captain Beechey. The captain and chaplain of the Blonde are, however, exonerated from the charge of any participation in the abuse of the missionaries. The following is the language of the "Voyage."

"Unhappily the good men, who, as missionaries, have abandoned the sweets of civilized society, to devote themselves to the improvement of these islands, and in obedience to the command, 'Go ye, and teach all nations, baptizing them,' are of a sect too austere, as we should think, for the purposes they are so anxious to promote."

The Quarterly Reviewer, speaking of the missionaries, says—"They have so little judgment, and are so little acquainted with the human heart, as to let their zeal outrun discretion on many occasions, and in many shapes; and this we knew to be the case before now."

The charge brought by Captain Beechey, who visited the islands in 1826, is of a still more serious character. It is in these words: "The efforts of the few zealous missionaries are tending, as fast as possible, to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land, that before produced the

finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since, the king sent to beg a little bread of the American Consul; the fishery is almost deserted, and nothing flourishes but the missionary school."

The London Reviewer calls to his aid a letter pretended to be written by Poki, who had visited England, but was now at the Sandwich Islands. This letter contains the same allegations against the missionaries, that are found in the above extracts. It has been proved to be a forgery. Besides, bearing on its very face, the evidence of its not being genuine, it does not correspond with the conduct of Poki, either before or after its date, and has of late been expressly disclaimed by him. The only reason why I refer to it is, because it affords you an opportunity of judging how far the enemies of the mission had suffered their malice to go. For the sake of executing their wicked purposes, they could forge a letter containing the grossest and most injurious slanders, and then circulate it all over Europe and America!

The charges brought against the missionaries are chiefly comprised in these two things: *First*, they were the means of introducing idleness, poverty, and starvation, among the inhabitants. *Secondly*, they interfered with the government of the islands. How unworthy of public confidence are they,

if these charges were true! But it is easy to prove them absolutely false. Mr. Shaler, an American gentleman of high respectability, who visited the islands, sixteen years before they were occupied by the missionaries, noticed the same marks of desolation, that alarmed Captain Beechey; but he ascribed them to a very different cause—the despotism of Kamehameha. The true causes of these desolations are found principally in the rapid decrease of the population of the islands, from destructive wars, and the cruel habit of murdering their infants, which prevailed to a very great extent, and from *the drunkenness and disease introduced by foreigners.* And yet the evil has all been charged upon the missionaries! The truth is, the missionaries were the only means of saving the islands from utter ruin. By bringing the natives under the influence of pure religion, by curing them of their vices, and thus releasing them from their miseries, they are raising them up from degradation and destruction, to become a civilized, happy, and Christian people. When their character, in this respect, shall be established, their population will increase, and with it their general prosperity.

It is further alleged, that the missionaries are guilty of an interference with the government of the islands. In considering this charge, you will keep in mind what has been before said of the nature of their government. It is,

according to Mr. Ellis, an absolute monarchy; and the merciless oppression practised by the chiefs; the abject dependence of the common people; the uncertain tenure of lands; the insecurity of personal property,—are circumstances that render the system of government extremely undesirable.

The question now arises, what influence have the missionaries exerted upon this state of things? They were charged by their patrons, before leaving their native land, not to interfere with the government of the islands. It is known that they have never violated this charge. By their employers they have never been reprimanded on this account. *The chiefs themselves* have been perfectly satisfied with their conduct; and have expressed that satisfaction before the world: as they are the persons most intimately concerned, this testimony would seem sufficient.

But has the British nation been dissatisfied? Not at all. The English missionaries and the London deputation, have spoken in the highest terms of the American Mission; and what is more, the king of England, in conversation with Poki, charged him to treat the missionaries well, because they had come to *do good to his people*. The missionaries entirely approved of the endeavour of Lord Byron, to present to the consideration of the chiefs, a form of government, corresponding in its main features, to the British constitution: a circum-

stance altogether at variance with the supposition of their wishing to attach the islands to the United States. The question returns: what has been the actual influence of their mission upon the government? Simply this;—it has tended, so far as it has prevailed, to destroy ignorance and superstition in the chiefs and people, and thus to give them more accurate views, as well of government, as of other subjects; it has tended to check the progress of sin and misery, the fruitful sources of cruelty and disorder; it has tended to make the rulers less profligate in their personal character, and more kind to their subjects; and the subjects more quiet, intelligent, and happy. In a word—it has tended *to mitigate the rigours of government, but not to change its form.* The more Christianity prevails, the more is government improved, not directly in its structure, but in its administration. This is all the sorcery, that has produced the change, complained of so bitterly! It is precisely the kind of influence which ministers of the gospel are exerting in our own country. They are endeavouring to promote that righteousness which exalteth a nation; and if they can succeed in this, they feel little solicitude as to the particular form that government may take. The reason they have been so falsely reported, is, because the improved state of morals they have been the means of introducing, has checked the corrupt propensities, and abridged

the foul practices of ungodly men. The foreigners themselves acknowledged this, when they said, "they were never in so religious a place as Lahaina, in all their lives;" and the same thing is admirably expressed by the regent Kaahumanu—"My opinion is, that our fault is this,—*the people in general follow greatly after Jesus Christ!*"

You may be disposed to ask, if the wicked inhabitants of civilized lands have brought such evils upon these islanders, why have not the ministers of Christ first laboured to convert their own countrymen, and *then* to carry the gospel to distant isles? Doubtless, they have taken the best method to produce this result. If there are hardened sinners in Christian lands, who will not listen to the gospel; that is surely no reason why it should not be preached to thousands and thousands, who are ready to receive it. Besides, the efficacy of divine truth has another testimony in its favour, from the prevalence of Christianity on these islands; and the means of salvation are placed within the reach of many American and British seamen, who would not otherwise come within the sound of the gospel. In short, the missionaries might well adopt the language of Paul—"*It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles!*"

To bring this letter to a close, I will just observe, that several officers of vessels, and others, have at different times visited these islands, who have favoured the mission with their kind attention and efficient support. Their names have been affectionately recorded in the journals of the missionaries. Many of them are still living, and will, I doubt not, accept the gratitude, though they need not the eulogy of the friends of missions. It is but recently that Captain Jones, of the United States' Navy, (an officer of the highest distinction, and whose name is associated with his country's glory,) gave to the world his full and voluntary testimony, in favour of the Sandwich Island Mission. In comparison with those who have impeached it, his means of knowing its real condition, were ample. His ingenuous manner of writing, entitles him to the confidence of all; and the publicity given to his remarks, has been somewhat proportioned to the excitement produced by the slanders they were intended to refute.

Yours, E. E.

My Dear L.—The opening of the year 1827, was attended with some bereavements and afflictions to the mission. It was necessary that Dr. Blatchley and Mr. Loomis, on account of ill health, should return to this country.

The loss of the physician was severely felt. The mission press was not suspended; and the labours of Mr. Loomis in this country, in printing a large edition of the gospels, in the language of Hawaii, are important in a high degree. He also superintends the printing of other books, for the use of the natives; and it is an interesting fact, that these can here be printed, at present, more speedily, more neatly, and more economically, than at the islands.

In February of this year, died Kalaimoku, who had been associated with Kaahumanu in the regency, and who was significantly called by the natives, the "iron cable" of the islands. As he had been an efficient friend of the mission, his death was deemed a great affliction; but it was perhaps more eloquent in the cause of religion, than his life had been. His end was that of the Christian, peaceful and happy. His place in the regency was afterwards filled by Poki, although his power was small, compared with that which Kalaimoku exercised.

In periods subsequent to this, a gradual progress was observable in regard to the great objects of the mission. Schools were multiplying and improving, and new churches were building. Books, and tracts, and separate portions of the Bible, were put into the hands of the natives, in their own language. The preaching of the gospel was attended with great success. The number of the prayerful

was fast increasing. Additions were made to the church, and the ways of Zion were prosperous in this part of her heritage. I shall not, however, detail to you the incidents which occurred at each particular station. The means every where used, were very similar to those which I have already described. It will be sufficient, if I relate the grand results, at which they finally arrived. In doing this, I shall present to your view the principal features and noble achievements of the mission, as they were made known by the latest intelligence.

The second reinforcement of the mission, sailed from Boston, December 3d, 1827, and arrived at the islands on the 30th of March, 1828. It consisted of Lorrin Andrews, Jonathan S. Green, Peter J. Gulick, Ephraim W. Clark—ministers of the gospel, with their wives; Gerri P. Judd, physician, Stephen Shephard, printer—with their wives; Maria C. Ogden, Delia Stone, Mary Ward, and Maria Patten—unmarried women; and John E. Phelps, George Tyler, Henry Tahiti, and Samuel J. Mills—Sandwich Islanders.

After this reinforcement, there were ten preachers of the gospel on the islands. Mr. Ely and his wife were obliged, from loss of health, to return to their native country; and the devoted and beloved Mrs. Bishop has fallen asleep in Jesus. In addition to the stations already occupied, others were select-

ed as suitable for missionary operations. The islands were more extensively and critically explored; and various new projects of benevolence designed. The number of scholars taught at the different schools, was not much short of *fifty thousand*. A school was established on purpose for the education of native teachers, which contained nearly a hundred scholars, and to which the missionaries gave special attention. More than three-quarters of all the scholars were adults. About one-half of them could read. Their progress in learning to write and cipher was slow, partly for the want of suitable arithmetics, slates, paper, rooms, and benches; and as these difficulties shall be removed, their advancement will be more rapid.

Accounts from the islands, dated early in the year 1830, state, that the mission presses are kept in constant operation, in order to supply the inhabitants with books, as well as to print proclamations, laws, &c. for the kings and chiefs. The missionaries wrote at that time, for a large quantity of type and paper to be sent from America, with the expectation of soon putting to press an edition of the New Testament, and also one of the entire Bible. At the same time they express the opinion, that paper and type can be manufactured at the islands, and that it will be for the prosperity of the mission, and the benefit of the people, that preparatory measures for in-

troducing such manufactures, be commenced, as soon as practicable.

If we turn from the progress of learning to that of religion, we find it no less cheering. There is every where an intimate connexion between knowledge and piety. No where is ignorance the mother of piety. But in these schools such things are taught as have constant reference to religion. They are calculated to correct their superstitious and idolatrous notions, and to impress upon them the importance of knowing and serving the only true God. When to this is added the instruction of the sanctuary, and the frequent opportunity of private admonition, it is not surprising that religion should gain ground among them. Its advances, however, have been great, beyond the expectations of its most sanguine friends.

The number of those who have become connected with the mission church, is not far from two hundred. Numerous others give good evidence of piety. The converts, and those generally who have come under the influence of the gospel, are very steadfast in their affections, and resolute in opposing the vices of their own people and foreign residents. The sabbath congregations at the different stations vary from one to four thousand. During their tours, the missionaries sometimes preach to *five thousand* hearers. But the meetings which they hold are but a small part

of those held on the islands. They are conducted by native converts in different places, and *twenty* such are held weekly on the island of Maui alone.

The conduct of the young king, on the occasion of opening for public worship, a large new meeting-house, built by order of government, at Honolulu, was such as to fill all who witnessed it, with pleasing anticipations as to his future character and influence over the nation. Much preparation had been made by him and the chiefs, to appear on the day of the dedication, (July 3d, 1829,) as a Christian and civilized people, and all present, on the occasion, must have been filled with astonishment at the advance which civilization had made within the short space of nine years.

Before the religious services commenced, the king arose from his seat, stepped to a platform, in front of the pulpit, and addressing the congregation said, he now publicly gave this house to God, the Maker of heaven and earth, to be appropriated to his worship; and declared his wish that his subjects should worship and serve God, obey his laws, and learn his word. The princess, his sister, afterwards arose, and calling the attention of the people anew to what her brother had said, exhorted them to remember and obey.

"At the closing exercise of the occasion," says Mr. Chamberlain, the king stood up, and saying, *E pule kakou*, (let us pray,) addressed

the throne of grace. In this act of worship, he gave the house anew to God, acknowledged him as his sovereign, yielded his kingdom to him, confessed his sinfulness, prayed for help, for teaching,—supplicated his mercy as a sinner, a great sinner, needing pardon, mercy and cleansing,—prayed to be preserved from temptation, and delivered from evil. He prayed for the different classes of his subjects; for the chiefs, teachers, learners, and common people; for the missionaries and foreign residents; and concluded, in a very appropriate manner, by ascribing unto God the kingdom, and the power, and the glory, to the world everlasting."

The king and chiefs have enacted laws for the suppression of vice, in every form, among their subjects; and as the result of such a course of conduct on the part of the rulers, we find the morals of the people rapidly improving. The laws in favour of *Christian marriage* are very strict, and no less than 1317 marriages were solemnized at the different missionary stations during the year 1829. In reference to *the sanctification of the Sabbath, and abstinence from the use of ardent spirits*, Mr. Gulick, in a late communication, makes the following remarks.—"The people are required diligently to *sanctify the Lord's day*. And I blush for my country, when I state, (what truth requires *at my hands*,) that I never had the happiness to live

in any part of it, in which the external observance of the Sabbath appeared to be so carefully maintained, as it is at Waima. I would not be understood to imply, that the proportion of real Christians is greater here than in any other place in which I have resided; but the people generally believe the Sabbath to be a divine institution, and consequently that it ought to be sacredly observed."

"*The natives are prohibited from all commerce in ardent spirits, and from using it, except as a medicine.* This regulation has been in force a considerable time, and I believe is seldom violated; nor am I aware that it is esteemed burdensome. The consequence is, that I have not seen an intoxicated native, nor heard of one, during my residence in the island."

The revolution in the habits of the people with regard to the use of ardent spirits, is indeed *astonishing;* for it is an undoubted fact, that, at the commencement of the mission, drunkenness was so universal among them, that whole villages were sometimes in a state of drunkenness at one time.

The whole mass of the people seems awakening to a sense of their immortal existence. The missionaries, in adverting to this circumstance, use the following language: "The Lord has been gracious to us, and not left himself without witness that the great truths of the gospel affect equally the dark and the enlightened mind. The import-

ant inquiry, 'What shall we do to be saved?' has not been heard once or twice only, but the reports of the stations will show that the answering of that question to individuals, and the directing of others in their inquiries, have occupied a large portion of our time. If God has blessed our labours, when we could have but little access to the minds of the people, may we not hope that he has great blessings in store for them, when they shall have all the means of grace within their reach, and when all our influence shall be directed to that single point?"

It would be delightful to give you some account of individual instances of conversion to God. But they have been so numerous, that the selection becomes difficult. The memoirs of Keopuolani have been already presented to the world. Of Kalaimoku, the late pious regent, the report of the American Board, speaks in terms of just eulogium: "He had been the friend of the mission from the first—had forsaken his vices, embraced the gospel, joined the church of Christ, and maintained a consistent life. And when he found he must die, he resolved to retire to the island, and to the spot in that island, which had been familiar to his early days. As he stood upon the shore of Oahu, ready to depart, and the missionaries near him, and multitudes of natives about him, weeping because they should see his face no more, he declared, in

the presence of all, his confidence in the missionaries, and his joy in the religion they had brought to the islands, and *to him;* and then desired that all might be quiet, while on that beach and under the open heavens, one of the missionaries commended him and them to the protection and guardianship of Almighty God. Having retired to the home of his fathers, he died a few days after; and, as he died, this venerable warrior and chieftain said, "I am happy—I am happy"—a speech which, we venture to say, no dying islander ever uttered before the missionaries arrived and preached the gospel."

I hope you know how beautifully the gospel of our Lord is adapted to all conditions of men. It is an honour to princes to embrace it; and to the captive and the slave, it is the proclamation of mercy and the opening of the prison door. That you may see how this truth has been exemplified among the Sandwich Islanders, I will give you a specimen from both conditions, one from among the chiefs, and one from among the poor and degraded subjects.

Kapiolani belongs to what may be called the nobility, though not of the highest rank. When the missionaries first arrived she was intemperate and dissolute. After having enjoyed Christian privileges a few months, we find her represented as wonderfully changed from her former habits; as being moral in her

conduct, and as beginning to give evidence that she was a real disciple of Christ.

The most remarkable incident in her life, was her descent into the great volcano of Hawaii. This, you remember, was approached by the natives with awe, and never without peace-offerings, and none was ever known to enter down into the crater. It was thought a deed of daring impiety to attempt it. But Kapiolani was resolved to show her contempt of the pretended power of Pele, by descending into the terrible place. Her attendants thought she would be destroyed, but her reply was, "If I am destroyed, then you may all believe in Pele; but if I am not, then you may all turn to the Palapala." When near the crater, a man, whose duty it was to feed Pele, by throwing berries and other things into the volcano, intreated her to proceed no farther. "And what," said she, "will be the harm?" The man replied, "you will die by Pele." She answered, "I shall not die by your god; that fire was kindled by my God." The man was silent, and she went onward, descended the crater several hundred feet, and there united with her attendants in prayer to Jehovah, the almighty ruler of the elements. She also, in violation of immemorial superstitions and usages, ate the berries consecrated to Pele, and threw stones into the crater. From that time, the people in the neighbourhood, seeing that she

was not injured, pronounced Pele to be destitute of power.

In the year 1825, Kapiolani made a profession of religion, and in the latter part of 1826, was thus noticed by Mr. Ely. "She is, indeed, a mother in Israel. No woman in the islands, probably, appears better than she; and, perhaps, there is no one who has so wholly given herself up to the influence and obedience of the gospel. I am never at a loss where to find her in any difficulty; she has a steady, firm, decided attachment to the gospel, and a ready adherence to its precepts marks her conduct. Her house is fitted up in a very decent style, and is kept neat and comfortable; and her hands are daily employed in some useful work."

Another instance of marvellous grace bestowed upon the islanders, is the case of a poor blind man, whom the missionaries loved to call "blind Bartimeus." His Christian character is beautifully drawn by Mr. Stewart. "There is, perhaps, no one in the nation, who has given more uninterrupted and decisive proofs of a saving knowledge of the truth as it is Jesus, than Puaaiki, a poor blind man. No one has manifested more childlike simplicity and meekness of heart—no one appeared more uniformly humble, devout, pure, and upright.

As a singer, he formerly occupied in the retinue of a high chief, the place of "the

blind bard," in the Baronial hall. When the "setters forth of strange gods" arrived, and began to preach in the language of the country, he requested to be led to the chapel; and ever after, with the return of the Sabbath, groped his way to the house of God. He soon became deeply interested in the glad tidings which proclaimed sight to the blind; relinquished his situation as musician; and from the most indefatigable inquiry and attention, quickly made himself so familiarly acquainted with the outlines of Christian belief and practice, as to become an instructer and chaplain to others. Only a few weeks before the Thames reached the islands, Keoua, governor of Lahaina, then on a visit to Oahu, appointed him his private chaplain, and brought him to Maui with him in that capacity. He was the first to welcome us on our unexpected arrival here, as we stepped upon the beach; and testified his joy by the most cordial shaking of our hands, and bursting afresh every few minutes into the exclamation—"great indeed—very great is my love."

He is always at the house of God. If he happens to be approaching our habitations at the time of family worship, which has been very frequently the case, the first note of praise or word of prayer that meets his ear, produces an immediate and most observable change in his whole aspect. An impression

of deep devotion at once overspreads his sightless countenance, while he hastens to prostrate himself in some corner in an attitude of reverence. Indeed, so peculiar has the expression of his countenance sometimes been, both in public and domestic worship—especially when he has been joining in a hymn in his own language to the praise of the only true God and Saviour—an expression so indicative of peace and elevated enjoyment, that tears have involuntarily started in our eyes at the persuasion that, ignorant and degraded as he once had been, he was then offering the sacrifice of a contrite heart, and was experiencing a rich foretaste of that joy which, in the world to come, shall terminate in "pleasures for evermore."

He is poor and despised in his person, small almost to deformity, and in his countenance, from the loss of his sight, far from prepossessing; still, in our judgment, he bears on him "the image and superscription" of Christ. If so, how striking an example of the truth of the Apostle's declaration: "God has chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen; yea, things which are not, to bring to naught things that are; that no flesh should glory in his presence."

In confirmation of the truth of statements like the above, you will be pleased to read the following account, given by the Rev. Mr. Stewart, of a Sabbath spent at Hilo, on the island of Hawaii, in October, 1829. From the journal of this gentleman, during his residence at the islands, you have already had some interesting extracts, and doubtless remember that he was obliged to quit the mission, in consequence of the declining health of Mrs. Stewart, whose death he has, within a few months, been called to mourn. Soon after his return to this country, Mr. Stewart accepted the office of chaplain, on board the United States ship Vincennes; and as that vessel touched, in its voyage, at the Sandwich Islands, he had an opportunity of meeting once more his friends the missionaries, and of bearing testimony to their faithfulness and success.

"At an early hour of the morning," he says, "even before we had taken our breakfast on board ship, a single person here and there, or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves, fringing the bay on the east, or descending from the hills and ravines on the north, towards the chapel; and by degrees their numbers increased, till in a short time every path along the beach and over the uplands, presented an almost uninterrupted procession

of both sexes, and of every age, all pressing to the house of God. So few canoes were round the ship yesterday, and the landing place had been so little thronged as our boats passed to and fro, that one might have thought the district but thinly inhabited; but now such multitudes were seen gathering from various directions, that the exclamation, 'what crowds of people, what crowds of people!' was heard from the quarter-deck to the forecastle.

"Even to myself it was a sight of surprise: surprise not at the magnitude of the population, but that the object for which they were evidently assembling should bring together so great a multitude. And as my thoughts re-echoed the words 'what crowds of people!' remembrances and affections of deep power came over me, and the silent musings of my heart were 'what a change—what a happy change!' When at this very place, only four years ago, the known wishes and example of chiefs of high authority—the daily persuasion of teachers, added to motives of curiosity and novelty, could scarce induce a hundred of the inhabitants to give an irregular, careless, and impatient attendance on the services of the sanctuary. But now,

Like mountain torrents pouring to the main,
From every glen a living stream came forth—
From every hill in crowds they hastened down,
To worship Him, who deigns in humblest fane,
On wildest shore, to meet the upright in heart.

"The scene, as looked on in the stillness of a brightly gleaming Sabbath morning from our ship, was well calculated, with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusion of our own public worship should allow us to go on shore. Mr. Goodrich had apprised us, that he had found it expedient to hold the services of the Sabbath, usually attended at all the other stations at nine o'clock in the morning, and at four in the afternoon, both in the forepart of the day, that all might have the benefit of two sermons, and still reach their abodes before nightfall. For,

> ——————"Numbers dwelt remote,
> And first must traverse many a weary mile,
> To reach the altar of the God they love."

"And it was arranged, that on this occasion, the second service should be postponed till about the time the officers should be at liberty to leave the ship. It was near 12 o'clock, when we went on shore, the Captain and 1st Lieutenant, the Purser, Surgeon, several of the Midshipmen and myself. Though the services had commenced when we landed, large numbers were seen circling the doors without, but as we afterwards found, only because they were not able to obtain places within. The house is an immense structure, capable of containing many thousands, every part of which was filled, except a small area

in front of the pulpit, where seats were reserved for us, and to which we made our way in slow and tedious procession, from the difficulty of finding a spot to place even our footsteps without treading on limbs of the people seated on their feet as closely almost as they could be stowed.

"As we entered, Mr. G. paused in his sermon till we should be seated. I ascended the pulpit beside him, from which I had a full view of the congregation. The suspense of attention in the people was only of momentary duration, notwithstanding the entire novelty to them of the laced coats, cocked hats, and other appendages of naval uniform. I can scarce describe the emotions experienced, in glancing an eye over the immense number seated so thickly on the matted floor as to seem literally one mass of heads, covering an area of more than 9,000 square feet. The sight was most striking, and soon became not only to myself but to some of my fellow officers deeply affecting.

"I have seen many worshipping assemblies, and of every variety of character, from those formed of the high and the princely, with a splendour and pageantry of train befitting the magnificence of the cathedrals in which they bowed:—to the humblest "*two or three*" who ever came together at a place "*where prayer is wont to be made.*" I have listened with delighted attention to some of the highest

eloquence, the pulpits of America and England of the present day can boast, and have watched with sympathetic excitement the effect produced by it, till all who heard were wrapt into an enthusiasm of high toned feeling at the sublimity of the theme presented. I have seen tears of conviction and of penitence flow freely even to the seeming breaking of the heart, under the sterner truths of the word of God: and not unfrequently, too, have witnessed, as the annunciation of "Peace—be of good cheer, thy sins are forgiven thee," has fallen on the soul, smiles of hope and joy, such as would adorn an angel's brow, rapidly take their place. But it was left for a worshipping assembly at Hilo, the most obscure corner of these remote islands, to excite the liveliest emotions ever experienced, and leave the deepest impressions in my breast, of the extent and unsearchable riches of the gospel, which were ever known before. The depth of the impression arose from the irresistible conviction that the "*Spirit of God*" was there—it could have been nothing else. With the exception of the inferior chiefs having charge of the district, and their dependants—of two or three native members of the church and of the mission family, scarce one of the whole multitude was in other than the native dress—the maro—the kihee and the simple tapa of their primitive state. In this respect, and in the attitude of sitting, the assembly was purely

pagan, totally unlike those of the Society Islands already described—as unlike as to one at home. But the breathless silence, the eager attention, the half suppressed sigh, the tear, the various feeling, sad, peaceful, joyous—discoverable in the faces of many—all spoke the presence of an invisible but omnipotent power, the power that can alone melt and renew the heart of man, even as it alone first brought it into existence.

"From the thousands present, I might select many individuals whose appearance was such as to stamp these impressions indelibly on my heart. The aspect of one at least I can never forget, and will attempt to describe. It was a diminutive old woman, shrivelled by age till little more of her figure, with an appearance of health, was left, than skin and bone. The style of her features, however, was of the regular and more pleasing character found among the islanders, with an amiable and benignant expression, which, in connexion with an entirely whitened head, exacted from the observer a look of kindness in return. Folded in a large mantle of black tapa, she was leaning, when my eyes first fell upon her, against a pillar near the pulpit, beside which she was sitting, with her head inclined upwards, and her eyes fixed upon the preacher. There was not only a seriousness, but a deep pensiveness in her whole aspect that rivetted my attention: and as Mr. G. proceeded in his

discourse, a tear was seen occasionally to start in her eye, and more than one made their way down her deeply wrinkled cheeks upon her mantle. I had not, in my long absence, so entirely forgotten the native language, as not to understand much that was said. After some time this sentence was uttered, "We are all sinners—but we have a God and Saviour who will forgive us our sins if we ask it of him. It is our duty to pray for this to God—and he hears the prayers of all who approach him in sincerity." And I happened at the moment to look again upon this object—her attitude and aspect was the same, except that her lips moved in the evident and almost audible repetition of the sentence. She again repeated it, as if to be certain that she heard and understood it correctly; and as she did so, a bright and peaceful smile spread over every feature—tears gushed rapidly from her eyes, and she hid her face in the folds of her garment.—Could I be deceived in the interpretation of this case? Could I be mistaken in the causes and the nature of those varied emotions under the circumstances under which they were beheld; and in one, of whom I had never heard, and whom I had never before seen? No, I could not: and if so—what is the language they speak? They plainly say that this poor woman, grown gray in the ignorance and varied degradation of heathenism, by "the lamp let down from Heaven," sees

herself to be a sinner, and is oppressed to sadness and to sighing under a sense of her guilt. But she hears of pardon and salvation freely given to all who will freely receive—hears of the glorious liberty of the gospel, and of all the rich privileges it confers even to nigh access and intimate communion with the Father of Spirits:—hears and believes, and sinks before her God, in tears of gratitude and of joy!

"The simple appearance and every deportment of that obscure congregation whom I had once known, and at no remote period, only as a set of rude, licentious and wild pagans, did more to rivet the conviction of the divine origin of the Bible, and of the holy influences by which it is accompanied to the hearts of man, than all the arguments and apologies and defences of Christianity I ever read.

"Towards evening, my friend S—— and myself, went again on shore, and remained till late, learning from our missionary friends the most gratifying intelligence, in corroboration of the opinion formed in the morning, of the state of the people. An entire moral reformation has taken place in the vicinity of this station. Though latest established and long far behind others in success and interest, it bids fair now to be not a whit behind the very chiefest in its moral and religious achievements. Instruction of every kind is eagerly

and universally sought: and not less than 10,000 people were assembled only last week at an examination of schools. The Mission House is daily crowded with earnest inquirers in every right way; evil customs and atrocious vices are abandoned; a strict outward conformity to good morals observed, and numbers, it is hoped and confidently believed, have yielded and are yielding themselves to the sweet charities and pure affections of genuine piety."

As the number of missionaries at the islands has been found to be insufficient for the wants of the whole population, the American Board have sent out a third reinforcement, to take part in the labours and cares of their earlier missionaries. This reinforcement sailed from New Bedford, Mass. in the ship New England, December 26th, 1830; and consisted of the Rev. Messrs. Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, and Mr. Andrew Johnstone, with their wives. The three first named are ordained missionaries, and Mr. Johnstone is sent out to sustain a portion of the labour which has hitherto fallen to the share of Mr. Chamberlain, as superintendent of all the secular concerns of the mission.

I shall hereafter write to you on the influence which religion has exerted upon their intellectual habits, as well as upon their natural character and prospects. But I cannot refrain from noticing at present, the disin-

genuous and ignorant declamation of those who have called it an "idle scheme of philanthropy," to try to christianize the heathen. Do they know what has been done at the Sandwich Islands? If not, let them learn it; if they do, then let them cease to pronounce judgments, which, they must be sensible, can never bear the test of close examination.

Yours, E. E.

My Dear L.—It seems necessary that I should assign some reason, for delaying so long, a consideration of the climate, soil, scenery, and productions of the Sandwich Islands. Though their natural situation could not be altered in any important respects, yet their *productions* have been varied, and will be undoubtedly still more varied by the progress of civilization. The object I now have in view, will lead me to speak particularly of the *capabilities* of the islands. It was impossible that a people so ignorant, so indolent, and so degraded as were these islanders, should cultivate the soil to the best advantage, or even know what it was best capable of producing. It is my design at present, to speak of the introduction of new productions, as well as of those anciently known to the natives; and the notice of each will be brief, be-

cause incidental mention has been made of them in my former letters.

The islands are almost entirely volcanic. A small portion is of coral formation. You have already had a description of their great volcano, which is unquestionably one of the greatest and most terrific natural curiosities on the earth. Indeed, it throws all others into comparative insignificance. It is the opinion of some of the most sagacious observers, that these entire islands were originally thrown up from the bed of the ocean, by the action of subterranean fires. The scenery upon them is, therefore, of the boldest kind. Their highest mountain is of about the same elevation as the highest in North America. Besides these scenes of grandeur, however, there are many views of great beauty, which have been described by visitants. The soil, which is of such volcanic structure, is apt to be good after a sufficient length of time. About one-third part probably is of the best quality, another third is indifferently good and variously mixed, and the rest is at present a barren waste. Some regions of country recently explored on the island of Maui, have been described as possessing uncommon beauty and fertility. The greatest inconvenience is the scarcity of water, both in respect to domestic use and the products of the soil. Almost every thing that grows is nourished and brought to maturity by irrigation. Water can

easily be brought from the mountains for that purpose. Wells, it is found by the experiment, may be dug in most places, though generally at great expense; and even water power for mills may be found in the interior, which may hereafter be so improved as to afford a competent supply to the country.

Many beautiful trees grow here, though in general they are not abundant. The sandal wood is the most important. It is a tree of moderate size, of which the wood bears a fine polish and has a very fragrant smell. Though sometimes used in cabinet work, almost the only cause of its being an article of commerce, is that it may be burnt by the Chinese in their idolatrous worship. For this purpose it is cut into small pieces, splinters or shavings, and the smoke, as the wood is burning, rises in fragrant incense. They have very little timber suitable for building, but the practice may prevail of building with stone, which the islands furnish in abundance.

You have been told before of those productions of the soil, which are most in use by the natives, and also of several important articles introduced by foreigners. On these I will not enlarge; but it may be proper to observe, that nearly all the productions of tropical climates, may, with proper attention, be raised here, and most of those which are found in the middle and southern parts of the United States. This interesting country may easily be made

to produce every thing that can delight the eye or please the taste, or minister to the necessities and even the luxuries of an enlightened nation.

Of the quadrupeds found here, some have already been described. Cattle, in some parts, run wild, but have as yet been turned to little account. They will doubtless soon be found no less important here than elsewhere. The supply of hogs is great. Sheep have been long on the islands, but little use is made of them, and they do not appear to thrive there. The natives had horses, which they used for riding, before the arrival of the missionaries; but at that time they were very few in number, and now they are by no means numerous.

The birds of the islands, according to "Cook's Voyages," are beautiful and numerous, though not various. There are four of the honey-sucker kind. There is a species of thrush, with a gray breast, and a small bird of the fly-catcher kind; and a rail, with very short wings and no tail. Ravens are found here, but they are very scarce; their colour is dark brown, inclining to black, and their notes differ from the European. Here are also owls; plovers of two sorts, one very like the whistling plover of Europe; a large white pigeon; a bird with a long tail, whose colour is black, except the yellow feathers under the wing; and the common water or darker hen.

Fish are found in their waters in great pro-

fusion and variety. Mr. Loomis tells us that he collected the native names of more than 150 species, about the shores of the islands. These dwellers in the ocean are an inexhaustible source of wealth.

Materials for the manufacture of paper are plentifully found on the islands. In short, when the advances of education, which are now very rapid, shall wake up the dormant energies of the nation, the nature of the country does not limit their inventive powers at any thing short of the highest improvement of the most civilized people.

They enjoy a salubrious climate. It is almost equally removed from excessive cold and excessive heat. It is not subject to violent winds or hurricanes, such as usually abound in tropical regions. It has the steady current of the trade-winds, which, so far from being unfavourable, is found to be very healthful. The missionaries, considering their change of situation and great privations, have not been uncommonly afflicted with sickness; and the natives have enjoyed unusual health, except where vice, or superstition, or cruel oppression have prevented.

Such being the natural condition, and such the capacities of these islands, you will inquire, what prevents them from taking an eminent rank among the nations of the earth? The answer is, nothing but the want of Christian privileges, and of the various advantages

of cultivated society. Their government would then be more favourable to industry, the tenure of land more sure, the incitements to labour and economy greatly augmented, and a new impulse given to the awakening intellect of the nation. How gratifying is it, then, to find, that these privileges and encouragements of civilized life, are actually beginning to dwell upon the once benighted shores of Hawaii and her neighbouring isles! We cannot predict that they will ever become like the British isles; but when we reflect, that righteousness is at the foundation of national, as it is of individual prosperity; and behold it taking deep root there; when we call to mind the natural advantages of these islands, connected with their great facilities for commercial intercourse with all nations, we are constrained to believe, that they are destined to hold an important rank in the civilized world.

Yours, E. E.

My Dear L.—Having given you an idea of the natural productions of these islands, as well as of those which have been, and may be introduced from foreign countries, and of the great account to which they may be turned by an enlightened people; I proceed to speak of the intellectual character of the inhabitants.

Of this you will be glad to learn, because it is the best criterion by which to judge of their probable improvement of the advantages with which the God of nature has surrounded them. In order to determine the character of their minds, you should recollect the scanty objects on which they have had opportunity to exert themselves. Your eye may be perfectly possessed of the faculty of seeing; but if no light were to surround it, no object could be discerned by it. Again, it may be surrounded by an abundance of light, and yet discern no object, because none is within the reach of its vision. It has been somewhat so with these islanders. From the want of a written language, they have been limited in their intercourse with each other; and they formerly had little intercourse with foreigners. Their means of mental culture have, therefore, been very defective. The objects likewise which came within their observation and reflection, were few, and ill adapted to call into action all the energies of mind. Their wants were simple and easily supplied. They were destitute of some of the necessaries, and knew nothing of the refinements of civilized life. When you add to these things their idolence, degradation, and vicious habits, you cannot wonder that they evinced little of mental improvement, or even of mental capacity. The only fair way to judge of the character of their minds, is to notice their progress since the means of

knowledge have been within their reach. The experiment is now going forward, and so far as it has proceeded, it is decidedly in their favour. They have certainly shown themselves tractable and docile in their attendance on the missionary schools. In proportion as the means of knowledge and the objects of knowledge have been enlarged, their intellectual powers have been called forth to action. The last reinforcement of missionaries speak of them in the following manner:

"We are not able yet to decide positively as to the capacity of the mass of the people to receive instruction, because a thorough experiment has not been made. When the initiatory books shall be suited to them, when the teachers shall be qualified to instruct in the best manner, and when the people shall regularly attend to it, then we may institute a comparison with success, between scholars on these islands and scholars in America. For ourselves, from what we have seen, we do not believe, that all things considered, they will now suffer in comparison with any people."

The subjects which now demand and gain their attention, are rapidly increasing, both as to their number and their importance. Among these are the new books introduced—the improved methods of government and systems of jurisprudence brought to their knowledge by their growing intercourse with other

nations; their incipient commerce; and, in short, the various arts of civilized life, with which they are becoming acquainted. It is impossible that subjects like these should be presented to their minds without waking up their sleeping faculties, if any they possess. They have made but little proficiency in arithmetic, but will doubtless advance in that science, just in proportion as they find use for arithmetical calculations. Every child knows how it arouses the mind, to feel a special *interest* in the subjects contemplated. So will it be with commerce. Their native productions are sought in far distant markets. They have found out the profits which merchant vessels make in the transportation of them. This knowledge has already excited them, and it will excite them more and more. They have safe and commodious ports, and their relative situation is favourable in the highest degree. Self-interest, which lies so deep in every human heart, will certainly teach them ere long to appreciate these advantages. The effect which this will have in bringing out the latent talent of the nation, can hardly be misapprehended.

In respect to the *circulating medium* of the islands, I will just state, that when the first missionaries arrived, the natives would receive only *dollars;* but now *specie*, whether of gold, or silver, or copper, coined in almost any country, is readily received, and circu-

lates freely. Notwithstanding this, the missionaries have hitherto declined receiving money in exchange for books, lest they should excite the prejudices, or alarm the jealousies of natives or foreigners, and give occasion to the enemies of the mission to represent that they were *making themselves rich.* It is probable that the whole missionary establishment might be supported by the sale of books; and it is certain that some plan of this kind must be adopted, or the natives will be but scantily supplied; as the American Board are unable to sustain the expense of furnishing them, free of cost, for the whole population.

The cotton tree already grows here, and the manufacture of woollen and cotton goods, paper, &c. can be introduced. How the cultivation of these and the other arts of civilized nations will excite the curiosity, and unfold the inventive genius of the people, must be obvious to the most superficial observer. Judging from what has already been witnessed of their progress in knowledge, we must be inclined to think them capable of improvement in all the arts and sciences that flourish in the most refined parts of Europe and America. Science, we hope, will yet build her observatories upon the heights of Hawaii, and the brightest star of literature shine upon these once benighted shores.

I am unwilling to close this series of letters without making some remarks on the vast

importance of the Sandwich Island Mission. It would be very easy to extend them to almost any length; but I shall confine myself to these two particulars, the evidence it affords, that the heathen can be Christianized; and, the direct influence which these converted islanders will exert upon other portions of the heathen world.

In the first place, the complete success of this mission is certain evidence, that the heathen can be brought under the power of Christianity.

Notwithstanding the introduction of the Christian religion into heathen lands by the preaching of the Apostles, and the numerous instances that have occurred in the long interval between that time and this, in different portions of the earth, confirming the same truth; it is yet affirmed by some, that the habits of the heathen are so inveterate that they can never be changed. In the face of such, we bring forward the changes wrought by missionary instrumentality on the Sandwich Islands. You have there seen a people sunk in the lowest grades of misery, gradually rising to the enjoyment of Christian hopes and privileges. What has effected this? The gospel of Christ, which is appointed to be *the wisdom and power of God to salvation.* It is true, that idolatry was abolished before the missionaries arrived, but even this was owing chiefly to the influence of Christianity in the

Society Isles. Had not the true religion been inculcated at this juncture, the people would still have remained ignorant, debased, and wretched. But now they are fast becoming, if they may not already be said to be, *a Christian nation.* You cannot plead that they were not so degraded as other heathen. Whatever may have been their character before their discovery, it is difficult for the imagination to conceive a state so unutterably deplorable as that in which the missionaries found them. The language used by the Apostle in his day to describe the heathen world, may be appropriately applied to them;"*Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate* [*wrangling,*] *deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.*" But now in describing many of them, we may adopt the language of the same Apostle, when addressing the converted Corinthians; "*But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*"

Such has been the triumph of divine truth in the midst of this once miserable people! Let it speak to the heart of all Christendom. Let it invest the missionary cause with new

interest, and inspire its friends with a warmer and more enduring zeal. Let it teach the nations, that there dwells not a human being on the face of the earth, who may not be brought to bow before the cross of Christ; no matter whether he be found in the centre of dark and fettered Asia, or on the arid plains of long abused Africa; whether he roams the wilds of Siberia, or is burnt by a vertical sun.

In conclusion, I would remark, that the converted Sandwich Islanders are happily situated in respect to the influence they may exert on other less favoured people. They have easy communication with the Polynesian Isles. They are visited by ships from all parts of the world. The recollection of their own recent delivery from superstitious bondage, will excite them to the most persevering efforts in behalf of others. Already have they begun to contribute of their substance to the cause of Christian philanthropy. We know not how great their influence may be, nor in what manner it may be directed; but we have every reason to believe, that it will be extensive and highly auspicious to the great interests of humanity and religion. But I must bring these reflections to a close, or the deep interest I feel in the subject, will carry me beyond due bounds.

In reading the foregoing letters, the thought can scarcely have escaped you, that

these poor islanders will rise up in judgment against many in our land, who have enjoyed far greater privileges than they, and have yet abused them all. Let it be your earnest endeavour to lay up a treasure in heaven, which is subject neither to change nor decay, and which shall be shared by you in common with *an innumerable company, redeemed out of every kindred, and nation, and tongue, and people.*

Yours, E. E.

APPENDIX,

Added for the purpose of facilitating the pronunciation of Hawaiian words.

NAMES OF THE ISLANDS.

Spelled.	*Pronounced.*
Ha-wai-i	Hah-wye-e
Mau-i	Mow-ee
Mo-lo-kai	Mo-lo-kye
O-a-hu	O-ah-hoo
Kau-ai	Kow-eye

MISSIONARY STATIONS.

Ho-no-lu-lu	Ho-no-loo-loo
Wai-me-a	Wye-may-ah
La-hai-na	Lah-hye-nah

Kai-lu-a	Kye-lu-ah
Ka-a-va-lo-a	Kah-ah-vah-lo-ah
Wai-a-ke-a	Wye-ah-kay-ah

NAMES OF PERSONS.

Ke-o-pu-o-la-ni	Kay-o-poo-o-lah-nee
Ka-me-ha-me-ha	Kah-may-hah-may-hah
Li-ho-Li-ho	Lee-ho-Lee-ho
Kau-i-ke-ao-u-li	Kow-ee-kay-aho-oo-lee
Na-hi-e-na-e-na	Nay-hee-ay-nah-ay-nah
Ka-me-ha-ma-lu	Kah-may-hah-mah-loo
Ka-lai-mo-ka	Kah-lye-mo-koo
Ka-a-hu-ma-nu	Kah-ah-hoo-mah-noo
Ka-u-mu-a-li-i	Kah-oo-moo-ah-lee-ee
Ho-a-pi-li	Ho-ah-pee-lee
Nai-he	Nye-hee
Ka-pi-o-la-ni	Kah-pee-o-lah-nee
Ku-a-ki-ni	Koo-ah-kee-nee
Po-ki	Po-kee
Wa-hi-ne-pi-o	Wah-hee-nay-pee-o
Pu-a-a-i-ki	Poo-ah-ah-ee-kee
Au-na	Ou-nah
Ka-ma-kau	Kah-mah-kow
Ka-lai-o-pu	Kay-lye-o-poo
Pau-a-hi	Pow-ah-hee
Ki-nau	Kee-now
Ke-kau-o-no-hi	Ke-kow-o-no-hee.

In publishing the present edition of this work, the Committee of Publication acknowledge their obligations to Mr. Loomis, formerly a missionary at the Sandwich Islands, for

many valuable suggestions. They have all received attention, especially those relating to the orthography of Hawaiian words. In this respect considerable changes have been made, which are fully justified by the practice prevailing on the islands, and which will doubtless soon prevail in this country. The history of the mission has been brought down to the latest intelligence, and the work rendered more complete than in the former edition, which was pronounced by Mr. Loomis, the best he had seen on the subject.

THE END.

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